August 1966

THE ARYAN PATH

VOLUME XXXVII - NO. 8

EDITORIAL REPRINT from J. D. BERESFORD
The Heresy of Separateness

ALUN LLEWELLYN
The Justice in Nature

HOWARD SERGEANT
Religion in Modern British Poetry: The Ambiguities of Dylan Thomas

E. NAGESWARA RAO
Thoreau and Gandhi: A Comparison

BOOKS REVIEWED INCLUDE

The Indian Spirit; The Way of the White Clouds: A Buddhist Pilgrim in Tibet; Paul Tillich's Doctrine of Man; The Nature of Substance; The Flight from Woman; The Pacifist Conscience; Origin and Development of Dattātreya Worship in India

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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.

— The Voice of the Silence

VOL. XXXVII AUGUST 1966 No. 8

J. D. BERESFORD

The Heresy of Separateness

[In this month falls the anniversary of the birth of H. P. Blavatsky, whose teachings of Theosophy were the inspiration that guided the founders of THE ARYAN PATH. The late J. D. Beresford was also inspired by a study of Theosophy, and it is fitting that we reprint (from THE ARYAN PATH, January 1936) this lucid essay on a teaching that lies close to the heart of the spiritual discipline enjoined by Theosophy.—ED.]

If through the Hall of Wisdom, thou would'st reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of Separateness.

AT THE MOMENT of writing this quotation from *The Voice of the Silence,* the whole world, as represented by its Rulers, its Statesmen, its vocal public and its Press, is preaching and practising this "dire heresy of Separateness." In every country of Europe, in America and the Far East, we see men and women drawing together in a common cause but that cause is, without exception, an ideal of Nationalism. Men unite and find agreement among themselves only to serve their personal ends in the name of the nation. In Germany, to quote a single example, "the brotherhood of blood," the claim to be of one family, is to be used for the furtherance of an ambition that must completely disregard the interests and welfare of all other families of different blood. In Nationalism we see the Egotism of the individual exhibited on an enlarged scale. Behind it lies the self-seeking of those whose interests will be served by racial alliances against the common enemy. Nietzsche spoke of the Christian ethic as a "slave morality." In precisely the same sense, Nationalism may be described as slave immorality, the practice of evil under the shelter of the mass, which is a defence for the feebleness of the unit.

Moreover no church that has ever preached the commandment of

Christ, that we love one another, has yet been able to avoid that heresy of Separateness, so clearly condemned by the great fundamental tenet of Theosophy. The reason for this can be deduced at once from the Nietzschean criticism just quoted. The vice of Nationalism is inherent in the teaching of the Christian Churches. The individual avoids personal responsibility by alliance with the mass; and his personal vanity, his intolerance, and his hatreds may all find vent in being directed against a creed regarded as heterodox, even though such a creed be derived from the teachings of the same Master he professes to serve.

The reverse of slave morality is individualism, though not of the kind advocated by Nietzsche, which is a Western form of *Hatha Yoga,* or Separatism. The individualism of *Raja-Yoga,* taught by Theosophy, is also by way of renunciation but by another method and with another object. " 'Tis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation," but the way of renunciation is not by Separateness, nor by isolation from the world. "Not by withholding from works does a man reach freedom from works, nor through renunciation alone does he win Supreme Success,"[1] but by the desire for spiritual union with all mankind.

Here is the plain direction of Theosophical teaching, as it is clearly set forth in the Ancient Wisdom and repeated in other forms by all the great Teachers and adepts, including notably the Christ whose new commandment the churches have so pitiably failed to keep. Yet it may well seem at the present moment that the world is falling into a chaos of hate and insanity. And why, we must all be asking ourselves, have so few been able to find the golden key to the first of the Seven Portals, "Dana, the key of charity and love immortal"? Why are so few able to "bear love to men as though they were brother pupils, disciples of one Teacher, the sons of one sweet mother"?

There can be but one answer to that question. The fault is in ourselves. We read great Truths such as those already cited in this article; we believe that they are words of wisdom; but we are unable to put them into practice in our own lives. We profess to be Theosophists, but have not taken one true step towards the attainment of its teaching. We concern ourselves with the problems of esoteric knowledge, seek to understand the mysteries, and forget the statement of that adept who said, "Though I understand all mysteries and all knowledge . . . and have not love, I am nothing."

So it is that the world trembles again on the verge of chaos, of war, hatred, and insanity.

---

[1] *Bhagavad-Gītā,* III. 4

How then can we, earnest Theosophists, win this key of the first portal? How is it possible for us, average men and women, to acquire a selfless love of humanity, without distinction of race, creed, or colour? Let us first observe ourselves and then see if we can interpret the direction of the Masters.

Now is it not true that there are very few who are capable of a deep and selfless love even for those who are dearest to us, husband, wife, son or daughter? When we are put to the test, we shall find an element of selfishness in our attitude towards them. We expect some return, and if we do not receive it, we are disappointed. Moreover, this kind of human affection nearly always contains an element of criticism, based on the standard of what we assume to be our own perfections. We desire to alter the objects of our affection in some respect or another, that they may be nearer this ideal of our heart's desire. We are not giving freely but with an ultimate purpose. We love in order to win some return. We are defending our own personalities.

Equally vain will be our efforts if we seek to love mankind as an exercise in self-discipline. If we go about the world with a determined smile, practising self-control, seeking to cure ourselves of the habit of criticism, endeavouring by a continual mental effort to find good in everyone we meet, generously (as it seems to us) trying to overlook in others the faults that we cannot help observing, training ourselves to serve what is intrinsically a selfish purpose, we may make better citizens, we may even find a measure of happiness, but we shall never learn the true nature of love. Moreover we shall run the risk of suffering a dangerous reaction, since all self-discipline undertaken for purely intellectual reasons is liable to provoke rebellion in the personality.[2] Also, this method, admirable as it may be in some respects, strengthens the natural tendency to objectify the personality, to build up a mental conception of the Self which is no more than an intellectual fantasy, a chimera that will not long survive physical death.[3] For those who have no hope of finding the golden key, self-discipline of this order may serve an excellent worldly purpose, but not by these means can we fit ourselves to pass the first gate.

But having thus observed ourselves and agreed that not by this or that way can we take our first step in the true path, whither shall we go for a direction? The Masters tell us that each of us must find a personal solution of his or her own problem, that in this matter there can be no golden rule, no magic formula, no dogma, by subscription to which we may walk in safety.

---

[2] "Kill out desire; but if thou killest it, take heed lest from the dead it should again arise." *The Voice of the Silence*, p. 15

[3] Sakkayaditthi, the delusion of personality. See *The Voice of the Silence*, p. 4.

I am so deeply aware of these great difficulties that I must preface any attempt to cope with them, by the acknowledgement that I can give but one answer out of many. What follows must be accepted as a personal interpretation of the Ancient Wisdom, and there may well be other interpretations better fitted to those who have already taken their first step on the Path.

For me, then, and I speak more particularly to those who may happen to be in the same case, it seems that the preliminary phase which must precede all efforts after initiation must be by the realization of what Heine called the "divine homesickness," that consciousness of urgency in the true self, which Francis Thompson described in "The Hound of Heaven" and is spoken of by Jesus as the "hunger and thirst after righteousness." If we hear that call of the inner voice and refuse to obey it, we shall sin against our own Spirit, and must suffer for the sin in lives to come.

Yet many who hear that call and seek to answer it make little further progress. Very often they are tempted by it to separate themselves from their own kind, essay the difficult and sometimes dangerous experiment of unguided meditation, and suffer the delusion of self-righteousness.[4] Others may fall into the same snare by believing that they are called upon to preach to others the truths they have not yet comprehended themselves. These are the temptations of the mind which must now be mistrusted as a guide, giving place to that Soul-Wisdom which alone has been responsible for our "divine homesickness."

And throughout the ancient teaching, cropping up continually here and there, we find that the advice given to the disciple in this, the very first stage on the road to peace, is to seek humility through obeisance. All our adult life has been guided by the "Head-Wisdom" we call Reason; and our first surrender must be by way of the realization that Reason, as we know it, is founded on illusion.

We have to acknowledge our complete ignorance of the true wisdom, and learn that it can never arise from an intellectual source. Intellectual and spiritual pride will shut us out from the inner knowledge of what love is. For love necessitates a complete surrender of what we believe to be the personality, the false personality built up of pride in ourselves and critical judgements of others. There can be no true love even of those dearest to us, so long as we seek to change them in any degree. The disciple who wishes to take this very first step on the Path must remember always that he is a child in wisdom, the pupil and never the teacher.

We have to learn the lesson of humility by patient degrees, continually

[4] See paragraph 2 of p. 4 in *The Voice of the Silence*.

seeking within ourselves the seeds of that divine compassion from which the holy plant will presently spring.

And if we find it difficult to love thus, simply and wholly, those whom we most deeply admire, how much greater is the task when we seek to extend our compassion to mankind as a whole! We may, it is true, conceive that attitude as an imaginative possibility, but that, alone, is no more than a fantasy, another form of self-delusion. We have to put our imaginings into daily practice. Consider, for instance, deliberately and deeply, all that is implied by the following text from *The Voice of the Silence*:

> Let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed.

How many of us can claim such abandonment of the self as is necessary to reach the deeps of pity and sympathy implied by that passage?

Truly this way of *Raja-Yoga* is the hardest of all paths to follow, harder far for those of great will and intellect than the way of asceticism and self-immolation; for we may not separate ourselves from the world. We have to serve the way of the spirit in daily contact with our fellows, by which means alone can we realize that all men are one.

J. D. BERESFORD

Some Principles of Peace

EVEN a cursory glance at the contemporary scene in the world would convince a student of human affairs that several areas have the sad aspect of armed camps and arsenals. Such a situation is, indeed, a vexatious version of the old dictum: "If you want peace prepare for war." Our politicians — and, alas! they often rule the roost — have still not realized that peace can never be achieved by holding the olive branch in one hand and the atom bomb in the other. For the road to concord is paved with trust and not with threat. Verily, Trust is the armoury of God, while Threat is the technique of the Devil.

However, some day, the statesmen, it is earnestly to be expected, will take over from the politicians, and initiate and implement a programme of peace-making based on the pivotal principle that, to use a favourite phrase of the Quakers, there is "that of God in every man." And so the truth will dawn on them, that "the human community, always a spiritual fact, has become a geographic fact, and now must become a political fact."

What will be the implications of the acceptance of this pivotal principle? These are indicated in a report prepared for the American Friends Service Committee, making a number of valuable suggestions towards the signing of a covenant of peace between the U.S.A. and China, and published recently. First, the fundamental assumptions are outlined and then they are applied to prepare the groundwork for the covenant, which, incidentally, could be applied advantageously also for ensuring understanding and peace between any two countries at war or variance with each other.

The fundamental assumptions of peace, as visualized thoughtfully by the writers of the report, are:

(i) "We assume the essential unity of mankind";
(ii) "We assume the moral capacity of "the other party" (mistakenly and maliciously called the enemy)";
(iii) "We assume the consistency of ends and means";
(iv) "We assume that it is right to co-operate with the positive forces of social change";
(v) "We assume that improvement is possible";
and (vi) "We assume the importance of maintaining a capacity for flexibility."

(*A New China Policy—Some Quaker Proposals*, pp. 16-20)

The working out of these assumptions into actuality, however, presupposes cultivation of a certain self-discipline which avoids scrupulously all conscious or unconscious efforts to adopt a rigid attitude, amounting to opaque obstinacy. For there is no greater enemy of Peace than Prejudice, as Prejudice is both poison and poniard.

This is why, perhaps, the report closes on the following note:

> We believe there is an inward teacher. . . . By this inward teacher we are convinced that there is a way of death, and a way of life. The way of death is the way of threat and violence, hatred and malevolence, rigid ideology and obsessive nationalism. This way is all too easy to find. The way of life is harder to find, it is uphill and takes hard work of mind and body, and even more difficult, purification of spirit. Neither rulers, nor parties, nor nations, nor ideologies, nor religions can command the legitimate loyalties of men unless they serve the way of life. Nothing but the truth has divine right. (*Ibid.*, p. 66)

GURDIAL MALLIK

ALUN LLEWELLYN

The Justice in Nature

[Our old friend Mr. Alun Llewellyn, M.A., LL.B., is a Barrister of Lincoln's Inn and a Fellow of the International Institute of Arts and Letters. He is peculiarly fitted to pursue the subject he has chosen; for he has long been a student of the deeper aspects of law and held many distinguished legal appointments, and also been a student of the early development of human thought which he has attempted to trace in several of his earlier contributions and shown to go very much farther back in time than is commonly supposed. In this article he moves by a philosophical transition from various concepts of law in a state to the Law which keeps the stars in their courses.—ED.]

LAW is an idea on which man's social, religious, and moral principles converge. At one extreme, however, it may be interpreted as nothing more than the effective decrees of a government irresponsible to every principle except that of maintaining itself in power. This is an aspect of thought with which twentieth-century industrial society has become familiar in practice. At another extreme, Law can be held to be so great a thing that Deity itself owes its existence to it. This is the principle of *Dharma* accepted by Hindu philosophy. It is not too much of an exaggeration to say that all history is an account of the human dilemma in making the choice between these alternatives; for the philosophy of Anarchism, sometimes invoked as a repudiation of both interpretations, appears in fact either in the negative form of mere escapism from authoritative tyranny or, where it operates as a positive principle, it becomes an extension of the idea of Law as a supreme divinity which must express itself through the individual.

Without Law there can be no society, not even one of anarchist philosophers; for they, by definition, must govern themselves by a moral code implicit in the idea of self-control. And anarchists, without philosophy, naturally destroy both society and the individual anarchist. Recognition of this unfortunate fact impressed men's minds sufficiently to make them attribute Law to some authority greater than themselves, a god or what is understood by a god, a principle of balance, of order, not only in the material circumstances of the present but one that could design a past beyond man's memory towards a future beyond his knowledge.

This definition, which is basic to the origin of the idea of Law in all societies, does in fact assume a constant principle superior not only to the accidents of Time but also to the embodiments of social order which men have produced in the shape of personalized local deities,

and also to the distinctive aspects of nature which they similarly symbolized. If Hellenic political scientists thought of the ideal City as shaped by the idea of Law, Hellenic religion was similarly aware that Justice (*Dike*) was the highest expression of Olympus. But this in itself enhances the problem of definitions which lies at the root of most human disorders.

For Law and Justice are not necessarily the same thing in every social context. Law is often nothing more than what men submit to because they have no choice; Justice is what they accept because they prefer it. It is even more than that; probably the best definition of Justice was given by Solon, the Athenian legislator, who pointed out that Justice was never fully established until each man felt that a wrong done to another was a wrong done to himself. This in turn implies that there is a system of ethics above both what it suits a government to impose by way of decree and what it suits a citizen to think of as self-interest, however enlightened. How such an ethical concept could have arisen in the circumstances of ordinary human association is a question which has perplexed inquiry through all time.

Modern thought on the subject turns on the phrase first evolved for the concept — Natural Justice. But like much else in current thought it has become confused by eighteenth-century interpretation.

Charles Louis de Secondat is better known by his title, Baron de Montesquieu, and is famous for a work, *L'Esprit des Lois* (The Spirit of Laws), which introduced, at least for his generation, a new way of thinking. It was a way of thought affecting the deepest problem men face, the relation of the individual to the society in which he lives, the relation which Tom Paine summarized as the Rights of Man and Mazzini as the Duties of Man. Each of them, Paine as expounder of the doctrines of American independence and Mazzini as prophet of Italian nationalism in particular and ideal socialism in general, reacted in his own way to what Montesquieu introduced. But it was Rousseau, who fathered the French Revolution by way of *Le Contrat Social* (*The Social Contract*), whom it is most instructive to compare with Montesquieu, whose *The Spirit of Laws* was published fourteen years before *The Social Contract.*

When Montesquieu wrote, the idea of a principle of Justice inherent in Creation had passed through several stages; notably, in Roman practice, it had inclined to look strictly to the customs of international commerce and communication (*Jus Gentium*), with only a tenuous relationship to any moral principle. It had then alternated between the scholastic definitions of revelation through men's inherent reason or through a divinely inspired ecclesiastical institution. What distin-

guished Montesquieu's writing in the long succession of philosophic discussion of the theory is that he rejected altogether the idea of Law as containing any moral principle governing all things in all times and places, in favour of a more relativist view. What men's institutions embodied, he argued, was as much a product of variant local conditions of climate and geography as were the beasts and crops on which they fed.

His view of Nature was, therefore, limited to the physical character of Earth itself, the desert, jungle, or prairie, the shores or snows, which men chose or were forced to live among but which in any case imposed themselves on mankind. It departed altogether from the original idea of Nature as something eternal and universal and with a principle of Justice in it, of which human laws were at best an imperfect expression and which must, if they departed from it, override them with a moral force. He is therefore accepted as the initiator of the scientific process of factual analysis with which the twentieth century has so far preferred to explain man in terms of economic or biological processes, which are "natural" enough but leave no room for mental or moral action to master them. The "Nature" he examined was altogether different from the "Nature" assumed by the first philosophy.

Rousseau's translation of the idea of Nature was in some ways more in the traditional line of descent. In reaction against the social conditions of his day, he imagined men, before society as such existed at all, as living in a state of "nature" which was wholly human, ideally free, generous, and upright, as represented in later Romantic thinking by the ideal of the Noble Savage; a condition from which men had departed only by means of a Social Contract for their good government, which all governments had thereafter betrayed. For him, the moral laws were something man arrived at by natural instinct, the sense of community with his fellows, the Common Self (*Le Moi Commun*), so strongly argued by his theory that, logically, no need for a Social Contract should ever have arisen.

It is the combination of these two particular adaptations of the idea of Natural Justice that established the nineteenth-century philosophy of Marx which similarly relied on the natural instinct of the Noble Savage (Proletarian or Peasant) to evolve a communal sense of what was right and wrong and derived it from the direct inspiration of economic determinism. And what divides the world at present can, to a great extent, be epitomized as a debate between the successors of Rousseau (Economic Determinism) and those of Montesquieu (Regional Pragmatism).

For the tendency of recent commentary on jurisprudence and political theory is to dismiss the Law of Nature, in any sense other than

economic or biological, as something too remote to be defined as Law at all. Even the form it took in matters of religious speculation is now widely called in question. But as a dominant factor in the moral maturity of mankind the importance of the Law of Nature is beyond question. Without the realization of such a spiritual force exceeding the material power of individual states or the self-interest of individuals, Grotius could never have conceived the idea of international justice, Equity in Britain could never have emerged to correct the imperfections of legal administration, nor could Augustine of Hippo have invoked the City of God as something preferable to the imperial reign of the Roman world or Thucydides presented in the greatest of all historical records the theme of retribution visited upon Athens when it had denied Justice.

Historically, the Law of Nature was conceived by Stoic philosophy and passed into Roman provincial government particularly through the work of the Stoic lawyer Marcianus, whose concepts of corporate personality and the equitable distinction between the use and the ownership of property curiously anticipate British practice. That Stoic philosophy based itself directly on the idea of the ordered Universe, a system of thought which as we now know preceded what we recognize as the Classic civilization of the West and founded cultures in areas it never or only tentatively reached. It was an order of Law of which the entire Earth itself was only a minor and imperfectly adjusted part and Man the last and most experimental unit in its work of creation. He was the only piece in that construction which was conscious and free to move, and he had, therefore, not a predestined path to follow, subject to Montesquieu's geography or Rousseau's infallible instinct, but a choice of ways, for good or evil.

The Law was the unimaginable purpose which conceived the immense sphere of Outer Space, the Night, and from that established the perfect mathematics of Time which controlled the yearly, monthly, daily, hourly assonance of the shifting constellations and from that again had freed the banded rhythm of the seven planets; and from the sphere of Fire and Air so shaped, then fashioned the frame of Earth, the waters of the ring of Ocean and the shores of Land within it. The progress was from Thought to Form, to Soul and then to Body, from an eternal Mind to the brief life of Man. And since men, like all the work of Creation, were, by the deduction which the mathematics of the stars imposed, required to return into the eternal Mind, the Law of Nature was read as a more than super-human principle, and Man, as a creature burdened with knowledge, with the ultimate responsibility of choice; his destiny was not pre-conditioned; neither good by mere

instinct nor evil by mere ignorance, his purpose was to complete the purpose of the immortal Mind of the universe.

Unless the origin of the Law of Nature is fully realized, discussion of its meaning is unprofitable. That origin was in precise and factual observation of the mechanics of the Heavens and in realization of the harmony existing in computation of them. It was their balanced geometry which directly inspired the technical discoveries that made architecture, the calendar, navigation, and writing possible. The fact is confirmed by the language of the early Accadians, whose word for performing an act of religious ritual is the same as that for working out a sum. The most tremendous intellectual effort of men was born from the logic of astronomical research, the concept that Earth itself was not limited to the visible horizon but that a lower horizon or hemisphere, the "hinder part" of its structure, also existed. Nothing more differentiates Man from the insect communities or the intelligence of other animals than that effort of imaginative deduction and its sequel concept that Earth hangs suspended in a void by the balanced tensions of an ordered Law.

The Stoics and Pythagoreans, the schools of thought that take the name of Brahma or Manu, sprang from that early and widely diffused science from which the idea of deity, unnameable, unpersonifiable, was received. The Law of Nature was the discernible law that moved among the galaxies, not the incidental accidents of climate or human appetite, and Natural Justice was the purpose manifest in that law.

The twentieth century has to discover something more than what it terms (very relatively) the reaches of Outer Space; it has to re-discover what touched Man's mind into humanism when he first looked at the stars to know how they moved.

ALUN LLEWELLYN

Almond Blossom

I never pass you by
Without an inward sigh,
Frail harbinger of Spring,
That you so soon must die
Whose colour is the flush
Upon an infant's cheek
Expressing what mere words
Can never wholly speak.

HERBERT BLUEN

HOWARD SERGEANT

Religion in Modern British Poetry: The Ambiguities of Dylan Thomas

[We have great pleasure in publishing this third study by Mr. Howard Sergeant, the distinguished critic and editor, of aspects of religion in British poetry. The earlier studies appeared under the subtitles "The Influence of T. S. Eliot" (February 1966) and "The Preoccupation with Time" (May 1966).—ED.]

THERE IS real affinity between the later poems of Dylan Thomas and those of the Welsh "Divines" and metaphysical poets of the seventeenth century, Donne, Herbert, Vaughan and Traherne, to be discerned in Thomas's reaction to the conditions of his age, his introspective consciousness, and his sense of sin. From the time that his work began to appear in *The Sunday Referee,* Thomas was preoccupied with spiritual values and the ultimates of existence, related through his peculiar, and in some ways almost mystical, vision of sex, which he regarded as the unifying force of all creation:

> And yellow was the multiplying sand
> Each golden grain spat life into its fellow.
>
> In the beginning was the mounting fire
> That set alight the weathers from a spark,
> A three-eyed, red-eyed spark, blunt as a flower;
> Life rose and spouted from the rolling seas,
> Burst in the roots, pumped from earth and rock
> The secret oils that drive the grass.

Despite the legends of his outrageously bohemian mode of life, and the circumstances surrounding his death, Dylan Thomas was a naturally religious poet. With the Welsh Bethel as its probable source, his religious faith was so firmly implanted and so much part of his poetic make-up that, unlike those who become Christians by deliberate choice, he was never at pains to declare it; or to attempt to define his beliefs in relation to experience. God, for him, was an established fact, and divine manifestations were to be celebrated rather than examined or questioned. Nevertheless, if he finally admitted, in the preface to his collected volume, that his poems were "written for the love of Man and in praise of God, and I'd be a damn' fool if they weren't," the religious element was somewhat obscured in his earliest poetry because he was so engrossed in sexual and pre-natal experience, and because he seemed, in such poems as "I Have Longed to Move Away," to be

denying the faith in which he had been brought up:

> I have longed to move away
> From the hissing of the spent lie
> And the old terrors' continual cry. . . .

By "the hissing of the spent lie," Thomas could have been referring either to Christianity itself or, what is more likely, to that stultification of spiritual life which institutionalized religion, with its empty platitudes and gestures, and with its acceptance of church-attendance as a social habit, so often becomes. The latter construction is supported by the poet's use of the phrases "from the repetition of salutes" (*i.e.*, conventional expressions of fellowship) and "half convention and half lie," at later stages in the poem. But even at this point of apparent denial he hesitates in a state of uncertainty and, unable to suppress his religious instincts entirely, almost retracts the statement in the second stanza:

> I have longed to move away but am afraid;
> Some life, yet unspent, might explode
> Out of the old lie burning on the ground,
> And, crackling into the air, leave me half-blind.

Though his early poems were rich in biblical symbols and allusions, they were used to express his own sexual interpretation of life and death. Yet at the centre of his vision was an awareness of the spiritual nature of man. It is interesting to trace the development of his religious outlook from 1934, when, in reply to a questionnaire, he wrote: "My poetry is, or should be, useful to me for one reason; it is the record of my individual struggle from darkness towards some measure of light." In his second volume there are three "inclusions" which have special bearing on this particular aspect of his work, "This Bread I Break," "And Death Shall Have No Dominion," and the sonnet sequence "Altarwise by Owl-light." To take the last first, "Altarwise by Owl-light" is a series of ten poems dealing with the crucifixion in Thomas's most complicated and obscure language, ranging from the near comic (though serious enough in its context) with its cowboy version of the Annunciation:

> And from the windy West came two-gunned Gabriel,
> From Jesu's sleeve trumped up the king of spots,
> The sheath-decked jacks, queen with a shuffled heart;
> Said the fake gentleman in suit of spades,
> Black-tongued and tipsy from salvation's bottle . . .

to the poignant:

> This was the crucifixion on the mountain,

Time's nerve in vinegar, the gallow grave
As tarred with blood as the bright thorns I wept;
The world's my wound, God's Mary in her grief,
Bent like three trees and bird-papped through her shift. . . .

Several critics have attempted to decipher the poem, but even when in possession of these elaborate keys, one is left floundering between the actual biblical account and Thomas's idiosyncratic interpretation of the Scriptures, doctrinally confused as it is with its compressed imagery and sexual implications. But successful as poetry or not, the sequence does indicate the direction in which the poet was moving at the time he wrote it. In "This Bread I Break" Thomas gives a pantheistic emphasis to Christ's words at the Last Supper, on which both the Catholic Mass and the Nonconformist Sacrament of the Lord's Supper are founded:

This bread I break was once the oat,
This wine upon a foreign tree
Plunged in its fruit;
Man in the day or wind at night
Laid the crops low, broke the grape's joy.

And, engaged with his theme of the unity of all life, he comes close to a mystical view of the Catholic doctrine of Trans-substantiation; though, if one is to judge by the sexual overtones of the third stanza, where the oat and grape are described as "born of the sensual root and sap," this was obviously not his intention.

Of the poems in Thomas's second collection "And Death Shall Have No Dominion" is by far the most significant from a religious point of view, for three principal reasons: firstly, it marks a definite change of the poet's attitude towards death; secondly, it envisages human love as a dynamic force without limiting it to its sexual elements as do most of the earlier poems; and, finally, it celebrates what may reasonably be termed a Christian conception of life, death, and resurrection, if not entirely an orthodox one in all its implications. Even here, Thomas's personal idiom confuses the issue at times, for instance, when he says in the third stanza:

Heads of the characters hammer through daisies.

Nevertheless, taking the poem as a whole, it can fairly be said that for the first time the unity of life is recognized by the poet to be of a spiritual rather than a physical order:

And death shall have no dominion.
Dead men naked they shall be one
With the man in the wind and the west moon;
When their bones are picked clean and the clean bones gone,

They shall have stars at elbow and foot;
Though they go mad they shall be sane,
Though they sink through the sea they shall rise again;
Though lovers be lost love shall not;
And death shall have no dominion.

Most critics of Thomas's work have observed that this poem is concerned with the continuity of life after death, and some have quoted biblical texts referring to the Christian doctrine of the Resurrection, but few of them have given the poem really close attention, largely because it is static and lacks poetic development. In his "Vision and Reality" Mr. G. S. Fraser described it as "a poem in which the poet faced by the harsh fact of death is not properly confronting it but cheering himself up." No-one, to my knowledge, has related it to the actual passage in the Bible from which the theme is derived, and as this text is the starting-point, so to speak, and important to the understanding of the poem, perhaps we ought to have recourse to it:

Now if we be dead with Christ, we believe that we shall also live with him; Knowing that Christ being raised from the dead dieth no more; Death hath no more dominion over him.

(Romans, VI)

In the light of this passage it will be seen that the poem is neither an expression of some vaguely held belief in an after-life nor a "further example of the poet's pantheism," as Mr. Derek Stanford regards it. Such lines as

Though on racks when sinews give way,

and

Twisting on racks when sinews give way,
Strapped to a wheel, yet they shall not break . . .

would surely have little significance in these days of brainwashing and concentration camps if all they were intended to mean was that at death man would merely achieve an impersonal state of oneness with nature. Least of all is the poem a poetic equivalent to the child whistling in the dark to keep up his failing spirits, as Mr. Fraser would have it. On the contrary, it is a poem of affirmation and praise. Because the poet's faith in the Resurrection is so deeply rooted — that is, if I may be excused for putting it in a Christian terminology which Thomas would never have used himself, because he accepts the belief that Christ has triumphed over death — there is no problem of ideological development; it suffices for him to expatiate in his own individual way on the original statement that "death hath no more dominion over him." The unity to

which he refers is already presented by the text, *Now if we be dead with Christ, we believe that we shall also live with him* . . . . A new feeling of hope is reflected in the poem. To appreciate this change of tone we have only to compare the attitude expressed in "And Death Shall Have No Dominion" with that of the earlier poems in which death is portrayed as having almost absolute dominion over man, beginning at the very moment of birth —

and the womb
drives in a death as life leaks out

— and extending to all his activities, especially his sexual activities.

In his third book, *The Map of Love,* the poet acknowledges his state of conflict and admits that "it is the sinners' dust-tongued bell claps me to churches," but, with one important exception, the poems in this collection are of transitional character. The exception is "After the Funeral," subtitled "In Memory of Ann Jones." Previously, his poems dealing with birth and death, his favourite subjects, were strictly impersonalized. They were concerned with man in general on his journey from the womb to the grave —

In the groin of the natural doorway I crouched like a tailor
Sewing a shroud for a journey

— and failed to communicate any feeling for man in particular. In "After the Funeral," however, we find not only that the new attitude to death and to human love is more positively presented, but that Thomas is concerned with a particular individual, the old aunt with whom he often stayed as a child, and all his natural affection, combined with respect and humility, is communicated to the reader:

I know her scrubbed and sour humble hands
Lie with religion in their cramp, her threadbare
Whisper in a damp word, her wits drilled hollow,
Her fist of a face died clenched on a round pain;
And sculptured Ann is seventy years of stone.
These cloud-sopped, marble hands, this monumental
Argument of the hewn voice, gesture and psalm,
Storm me forever over her grave. . . .

This was quite unlike anything he had attempted before, and it seems to me that "After the Funeral," with its intensely human sympathy, continues the line of development from "And Death Shall Have No Dominion" to the magnificent elegy "A Refusal to Mourn the Death, by Fire, of a Child in London" in his next book, *Deaths and Entrances* (1946). The child concerned may be any child, for all the reader knows, yet the poignancy and solemn beauty of the poem seem to suggest that it is a

particular child, and one for whom the whole intensity of the poet's experience is directed into the channels of majestic sorrow. It is almost a prayer in its effect, and Thomas's use of the phrase "stations of the breath" carries with it the atmosphere of grief surrounding the Stations of the Cross. And the association here is singularly appropriate. No-one could deny the religious depths of the final stanza:

> Deep with the first dead lies London's daughter,
> Robed in the long friends,
> The grains beyond age, the dark veins of her mother,
> Secret by the unmourning water
> Of the riding Thames.
> After the first death, there is no other.

If the foregoing interpretation of "And Death Shall Have No Dominion" is correct, there can be no difficulty with the last line of the extract above — despite the apparent ambiguity. Thomas is back with Romans, VI; the child "... being raised from the dead dieth no more ...."

Deaths and Entrances can hardly be said to reveal a new Thomas, since many of the features which make it so successful can be traced to his earlier poetry, but it does show that a new integrating force was at work, as if something which had previously been suppressed had suddenly thrust itself forth into the light and taken control. In his study of Dylan Thomas, Mr. Henry Treece has voiced the opinion that this phenomenon indicates that a change of heart had taken place. "The poet," he says with reference to "Vision and Prayer," "has openly accepted God's love, and has rejoiced in his acceptance." We do not know, and perhaps we shall never know, how much truth there is in this observation, but certainly such poems as "This Side of Truth," "The Conversation of Prayer," "Holy Spring," and "There Was a Saviour" provide evidence of a complete change of outlook. The most sceptical reader could not miss the Christian exaltation of "Vision and Prayer" (quoted in my previous article; see THE ARYAN PATH, May 1966, pp. 204–5), so reminiscent of Herbert in its hour-glass form and of Thompson's "Hound of Heaven" in its mysticism.

Thomas's antipathy towards dogma of any kind makes it extremely difficult to ascertain the real nature of the religious convictions he held towards the end of his life, or to identify them with orthodox Christian beliefs at more than a few isolated points. Even when he appeared to be on the verge of committing himself in his poetry there were inconsistencies and contradictions which can hardly be attributed to poetic licence or a colourful imagination; for in his later poems Thomas paid more attention to craftsmanship than ever before, and although it might be a justifiable criticism of his early poetry to say that his words and

images were not always used with precision, it would be quite inapplicable to his later work. Again and again he seemed to be saying something acceptable to a Christian frame of mind, only to give the poem a contradictory twist. For instance, referring to death once more in "Poem on His Birthday," he writes:

And love unbolts the dark

And freely he goes lost
In the unknown, famous light of great
And fabulous, dear God

—a statement which most Christians would have little hesitation in affirming. Yet he follows it up in the same stanza with:

And, in that brambled void,
Plenty as blackberries in the woods
The dead grow for His joy.

Whilst this is not altogether incompatible with Christian ideas of the continuity of life after death, it could just as easily be explained from a pantheistic point of view.

Perhaps these ambiguities arose, not from any religious uncertainty or doubt, but out of the poet's method of composition; his manipulation of conflicting images set up in opposition to each other and his partiality for paradox. As the tension at the heart of Thomas's poetry was created by the resolution of such conflicts and paradoxes in the "struggle from darkness to some measure of light," we can hardly quibble. There is, however, no ambiguity about the conclusion of the poem. Thomas seems to have had a premonition of his early death and referred to it increasingly towards the end of his life. In "Poem on His Birthday," one of the last poems he wrote, he counts his blessings:

And this last blessing most,

That the closer I move
To death, one man through his sundered hulks,
The louder the sun blooms
And the tusked, ramshackling sea exults;
And every wave of the way
And gale I tackle, the whole world then,
With more triumphant faith
Than ever was since the world was said,
Spins its morning of praise. . . .

As I sail out to die.

HOWARD SERGEANT

E. NAGESWARA RAO

Thoreau and Gandhi: A Comparison

[In this brief but exactly documented comparison, Shri E. Nageswara Rao, of the University of California, Berkeley, Calif., U.S.A., indicates connections, cross-fertilizations, and acknowledged debts. He also notes certain differences in the attempts of these two great men to put moral principles into strict effect in social action.—ED.]

HENRY DAVID THOREAU, who was born and raised in New England, was drawn to the idealistic revolt of the eighteen-thirties when new religions and new sects were sweeping over America. Thoreau was awakened by Emerson's "Nature" and the philosophy of Transcendentalism. From the internal evidence in Thoreau's writings and journals, it is quite clear that Thoreau read a great many Hindu scriptures and other books on Hindu philosophy and literature. The frequent references and quotations in his works are unmistakable; and there is evidence for believing that his entire thinking was very much influenced by his excursions into Hindu philosophy.

It is generally believed, not without some justification, that Thoreau influenced Gandhi and thus paid back his debt to India. Observers like Webb Miller thought that "Gandhi received back from America what was fundamentally the philosophy of India after it had been distilled and crystallized in the mind of Thoreau."[1]

The popular belief about Gandhi's debt to Thoreau was partly based on his own repeated statement that he greatly profited from the writings of Thoreau. In 1942 he wrote: "...you [the Americans] have given me a teacher in Thoreau, who furnished me through his essay on the 'Duty of Civil Disobedience' a scientific confirmation of what I was doing in South Africa."[2] Webb Miller reported that Gandhi told him that he had read *Walden* in 1906. Gandhi had added: "... there is no doubt that Thoreau's ideas greatly influenced my movement in India."[3]

It is, however, wrong to conclude that Gandhi drew the basic concepts of Civil Disobedience from Thoreau, as Gandhi's own words in 1935 make clear:

> The statement that I had derived my idea of Civil Disobedience from the writings of Thoreau is wrong. The resistance to authority in South Africa was well advanced before I got the essay of Thoreau on Civil

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[1] *I Found No Peace* (Garden City. 1938), p. 239

[2] Quoted by D. G. TENDULKAR : *Mahatma : Life of Mohandas Karamchand Gandhi* (Bombay. 1953), VI. 177

[3] WEBB MILLER : *op. cit.*, pp. 238–9

Disobedience. But the movement was then known as passive resistance.[4]

The first clear mention of Thoreau in the Gandhian context occurs in *Indian Opinion,* Gandhi's South African paper, on 7 September 1907. By that time he had already thought of resisting the Black Act through passive and non-violent means. The phrase "passive resistance" was used by Gandhi in September 1906 in *Indian Opinion.* A Passive Resistance Association was formed in the Transvaal early in 1907. Dr. George Hendrick, a scholar on Thoreau and Gandhi, is of the view that Gandhi read Thoreau's essay on Civil Disobedience some time between his first overt act of Civil Disobedience and his actual arrest.[5]

Gandhi was no doubt happy to find "scientific confirmation" of his own idea in Thoreau's writings of about fifty years earlier. He was deeply impressed by the force of Thoreau's arguments. He wanted Thoreau's essay to be read by a wider public. So he extracted it in his paper.

Gandhi's interest in the American writer was sustained. In 1909, he wrote *Hind Swaraj,* attacking the evils of Western imperialism. Acknowledging his indebtedness to Western thinkers in writing this book, he said: "Whilst the views expressed in *Hind Swaraj* are held by me, I have but endeavoured humbly to follow Tolstoy, Ruskin, Thoreau, Emerson and other writers, besides the masters of Indian philosophy."[6] He quoted Thoreau again in 1920 in his paper *Young India* on the law of suffering: "... 'possession of power and riches is a crime under an unjust government, poverty in that case is a virtue,' says Thoreau."[7]

Though Thoreau's influence on Gandhi was in the nature of "corroboration" of his ideas and lines of action, there are many striking parallels in the lives of both of them. Both were deeply interested in religion. Thoreau read Hindu, Persian, and Chinese philosophy and scriptures; Gandhi read the Bible, the Koran, Arnold's *Light of Asia,* Mme. Blavatsky's *The Key to Theosophy* and Bradlaugh's books on atheism.

Both of them were great admirers of the *Bhagavad-Gita* and tried to practise its teachings. Thoreau retired to the Walden woods for contemplation as required by the *Gita.* He simplified his life and gave up worldly desires and possessions as enjoined by the seventy-first verse of the second chapter of the *Gita.* From contemplation and communion with Nature in the sylvan atmosphere of Walden, he plunged into the sphere of posi-

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[4] Gandhi to P. Kodanda Rao; quoted by LOUIS FISCHER : *The Life of Mahatma Gandhi* (New York. 1950), p. 87

[5] Unpublished dissertation (Texas. 1954) by GEORGE HENDRICK : *Thoreau and Gandhi : A Study of the Development of "Civil Disobedience" and Satyagraha,* p. 244

[6] TENDULKAR : *op. cit,* I. 132–3

[7] *Ibid.,* p. 357

tive action by refusing to pay tax and courting imprisonment of his own will.

Gandhi also reduced his expenses, even in his South African days, by ironing his own clothes and cutting his hair himself. Gandhi's experiment in simple and unostentatious living at the Phoenix settlement was similar to Thoreau's experiment at Walden. At Phoenix, Sabarmati, and Sevagram, Gandhi founded *ashramas* on the lines of the Walden abode of the American thinker. Gandhi's emphasis on the dignity of labour and on his constructive programme reminds us of Thoreau's efforts to meet the basic needs of life single-handed. Both were vegetarians of their own volition, though there were occasional lapses on Thoreau's part.

Both fought against governmental tyranny in a similar fashion. Both resisted the authority of the established government by refusing to pay taxes which they considered unjust. Both of them believed that moral force was superior to physical force, and they sought to convert their opponents by the use of moral force. Both went to prison in defence of their beliefs.

Both of them refused to value numerical superiority. While Thoreau argued that majority rule is not based on justice but on physical power, the Indian leader called numerical strength "brute majority." Both Thoreau and Gandhi were fearless fighters for freedom. The former fought against slavery in the southern United States. Gandhi fought against racial discrimination in South Africa and later for Indian freedom.

Both of them forcefully condemned modern civilization and industrialization. Thoreau wrote in his *Walden*: "I cannot believe that our factory system is the best mode by which men may get clothing."[8] Gandhi's campaign against mill-made cloth and his ceaseless efforts to make hand-spun and hand-woven cloth popular in India are well known.

There is, however, one major difference between Thoreau's work and Gandhi's. The American's attempts, experiments, and innovations were all at a personal level. His campaigns were mostly single-handed. Almost all the campaigns of Gandhi were mass campaigns in which thousands of people were involved. Even in the *ashramas* established by Gandhi, a large number of people participated.

The initial phases of the "passive resistance" campaign in South Africa were conducted by Gandhi with hardly any knowledge of Thoreau's writings. Later, when he read them, he called his movement Civil Disobedience or *Satyagraha* because he felt that this described more correctly the meaning of his movement.

By the time Gandhi appeared on the Indian scene in the early nine-

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[8] *Walden and Other Writings of Henry David Thoreau* (Modern Library College Editions, New York. 1950), p. 24

teen-twenties he had thoroughly absorbed Thoreau's ideas, besides those of Tolstoy and Ruskin. He brought religion closer to politics. Prayer meetings, readings from various scriptures, and fasts enabled him to spiritualize politics. The example of his own life with its emphasis on simplicity and morality appealed to the masses in India. He could thus transform the Indian struggle for freedom from polite petitioning into a mass campaign of Civil Disobedience. His eighteen-point constructive programme was aimed at meeting the basic needs of people.

It is true that there is a two-way traffic in ideas between India and the United States. Considering Gandhi's qualities of leadership and organization and the magnitude of his campaigns, however, it is appropriate to agree with Dr. Einstein, who said: "I think Gandhi would have been Gandhi even without Thoreau and Tolstoy."[9]

E. NAGESWARA RAO

IT IS VAIN to assert the dignity of human beings if we do not strive to transform the conditions that oppress them: strive to deal so that men can live worthily and gain their bread in honour.

—JACQUES MARITAIN

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[9] WALTER HARDING: "Einstein on Gandhi and Thoreau," in *Thoreau Society Bulletin*, (Fall 1953), XL. 3

K. E. PARTHASARATHY

Vedanta in Practical Life

[Our old friend, Shri K. E. Parthasarathy, has devoted many years and deep feeling to a study of Indian religious and philosophical tradition. In this general account of Vedānta, he outlines simply the metaphysics, the moral attitudes, and the discipline which have been a dominant influence in shaping Indian spiritual tradition.—ED.]

THE UPANISHADS are called the Vedānta, as most of them constitute the concluding portions of Vedas, and also as their teachings represent the aim or the goal of the Vedas. The Sanskrit word *anta*, like the English word "end," may mean both "terminus" and "aim." The expression *Upaniṣad* is also interpreted by commentators like Śaṅkara as "what 'destroys' ignorance or what 'leads' to Brahman."

Vedānta is the perennial philosophy of India and is as old as civilization itself. Based on the Vedas and Upaniṣads, whose teachings are regarded as being without beginning or end, and not the product of the human intellect, it has created and sustained the culture of the country in all its varied aspects. In the words of Max Müller: "The oldest name of the oldest system of philosophy in India is Vedānta, that is, the end, the goal, the highest object of Veda." The Upaniṣads posit unerringly spiritual facts about the universe and the Ultimate Reality behind it, and provide a secure and solid philosophic basis for the realization of those truths. The supreme importance of the Upaniṣads has been recognized by scholars and philosophers all the world over. Deussen has observed: "The sparks of philosophic light appearing in the *Ṛg-Veda* shine out brighter and brighter until at last in the Upaniṣads they burst into that bright flame, which is able to light and warm us today."

The deeper any religion dives in itself and studies the experiences of its own mystics and saints, the nearer does it find itself to this eternal core of all religions. The Vedānta describes this and so may be looked upon as a philosophy of religion itself.

Vedānta is universal in another respect also. Besides being an enquiry into the nature of life and existence, it sets the goal for all activities of men, secular as well as religious. It is the art of living and can be pursued at all places and by all. It is the common heritage of all. A modern saint has characterized Vedānta as "a scientific religion with a perfect technique explained exhaustively, adopting which every one can slowly develop or evolve to reach its view of life in perfection."

The Upaniṣads, the *Bhagavad-Gītā*, and the *Brahma-Sūtras* of Veda Vyāsa form the triple basis of the Vedanta philosophy. The *Gītā* is a synthesis of the Upaniṣads, and the *Sūtras* form the *Siddhānta*. They

may also be considered to represent faith, knowledge, and discipline.

The essentials of Vedānta, put in a nutshell, are that the ultimate Reality behind the Universe is the Supreme Self, or Absolute Spirit, or *Paramātman*; that the same Absolute Spirit is also at the centre of every human being; that there is an identity between the Self in the individual and the Self in the Universe; and that one who knows his Self knows the Self in the Universe. The realization of the Supreme Self is the goal of Vedānta. The bases from which the aspirants commence their voyage are many; the ways and means by which they proceed are several. All life is but a preparation, conscious or unconscious, for this endeavour, which is indeed the highest and noblest purpose to which one's life could be yoked.

The Ṛṣis declared: "Man is spirit enveloped in matter." Consistently with this, they have taught that life is a continuous process, with a set purpose, a glorious pattern, and a rigid logic of its own. It is to be lived in developing oneself to reach the state of perfection and freedom. The Upaniṣads declare again and again: "Not by reading of books can we realize the Self." Only in practical life can Vedāntic truths be realized. Vedānta invests man with unique excellence. He is a microcosm of the Spirit. It is his privilege as it is his duty to grow into the fullness of that Spirit. The science of living such a life is the whole theme of Vedānta.

The Supreme Self is the only existence and the universe is only a speck in that ocean of Knowledge and Bliss.

> As the spider projects and takes back the thread, as herbs grow on earth, as hair grows on the head of man, so this universe comes of that infinite Ocean of Knowledge and Bliss and goes back to it again. (*Muṇḍaka Upaniṣad*).

The *Taittirīya Upaniṣad* describes the Self as the core of a five-sheathed structure. The Self, the life-centre in every man, is the sacred spot from which all activities emanate. The *Kaṭha Upaniṣad* declares: "Know the body to be the chariot, the intellect the charioteer, the mind the reins and the Self, the lord of the chariot."

The *Muṇḍaka Upaniṣad* illustrates by an allegory the position of the individual self *vis-à-vis* the Supreme Self. Like two birds of beautiful golden plumage — inseparable companions — the individual self and the Universal Self are perched on the self-same tree. Of them, one (individual self) tastes the sweet and bitter fruits of the tree, while the other sits majestic in his own glory, calmly watching.

Though living on the same tree, the individual self grieves, deluded by the forgetfulness of its divine nature. At length, when it realizes the other as its true Self and beholds Its glory, it becomes one with It. It

becomes free, fearless, and serene.

The *Upaniṣad* says: "If a man knows the Self here, he will attain the true end of life; if he does not know It, great destruction awaits him." The "destruction" to which the *Upaniṣad* refers means to undergo ceaseless suffering in *saṁsāra.* The word *saṁsāra,* which means a series of births and deaths, is derived from "*sam,*" "good" and "*sāra,*" motion; it signifies the unceasing activity of mind, which manifests itself as cares, anxieties, fears, pains, etc. This will continue so long as the Supreme Self is not realized or *Mokṣa* is not attained.

The term *Mokṣa* implies freedom from all limitations, bondages, and imperfections as well as release from birth and death. Bondage lies in ignorance, and freedom in dissipating it by the knowledge of the Self. It is described in the Upaniṣads as oneness with the Supreme Self and the birthright of every man. In the words of the *Muṇḍaka Upaniṣad*: "He who knows Brahman becomes Brahman; freed from the fetters of the heart, he becomes immortal." *Mokṣa* is stopping the wheel of birth and death, cutting asunder the thread of ignorance by the sword of knowledge. It may be attained either in this life or after death, and the Upaniṣads recognize both forms of Liberation.

To realize the Self, one should not only direct his eye inwards but keep the mind calm and serene, free from desires and attachment, so that the vision may not be blurred. In Upaniṣads like the *Taittirīya* rules have been laid down as to the duties of man and his mode of behaviour to others. In the *Bṛhadāraṇyaka Upaniṣad* the entire philosophy of ethics is summarized in three rules: "Cultivate self-control" (*dāmyata*); "Be generous" (*datta*); and "Have compassion" (*dayadhwam*), given respectively to three classes of beings, — *asuras,* men, and gods.

The Upaniṣads insist on the practice of truth as a cardinal virtue. Ethical conduct is therefore a *sine qua non* to the attainment of the Highest State. The Upaniṣads draw a sharp line of distinction between *preya,* the pleasant and *śreya,* the good. They never lose sight of the distinction between the pleasure derived from worldly things and the happiness which is the outcome of the highest wisdom — of conscious union with the Infinite. What is good may be pleasant, but what is pleasant is not necessarily good. It is on this anti-hedonistic ground that Naciketas in the *Kaṭha Upaniṣad* rejects boons like longevity, beauty, and earthly sovereignty offered to him by the god of Death, and prefers the good (*śreyas*) to the pleasant (*preyas*).

In the dialogue between Sage Yājñavalkya and his wife Maitreyī, in the *Bṛhadāraṇyaka Upaniṣad,* Maitreyī tells her lord that she prefers eternal life and love to the ephemeral wealth offered by him. He then points out: "The husband is dear not on account of the husband but on

account of the Highest Self." The aim of Self-realization is the satisfaction of the Highest Self. It is by seeking the Infinite that one derives infinite satisfaction and joy. Human love is to be treated as an expression of divine love. Love, truth, goodness, and peace are eternal values of life conserved in the individual self. In ethical effort, there is a harmonious blending of feeling, thought, and action, which satisfies the highest ideas of life. Vedānta, therefore, leads the aspirant step by step, and enables him to realize that the supreme end of conduct is not the attainment of human goodness but the realization of the Supreme Self as the Soul of Goodness.

The aphorism "Thou art That [infinite Ocean of Knowledge and Bliss]," (*tat twam asi*), sums up the true nature of man. Man is one with the Divine and his real nature is infinite and perfect. Everything that is strong and good in him is the expression of the Divinity within. The same truth is interpreted by the Buddha as attaining to the *Nirvāṇa* (perfected state), by Christ as becoming perfect as the Father in Heaven, and the Mohammedan Sufis as becoming one with the Truth.

The Gospels consider the highest law of morality to be: "Love your neighbour as yourself." Vedānta provides a background for this in the formula *"tat twam asi."* In the words of the *Bhagavad-Gītā*: "He who knows himself in every thing and everything in himself will not injure himself by himself." This is the sum and tenor of all morality. This is the standpoint of a man knowing himself as the Highest Self. The oneness with the Universal Self is the rationale of all ethics and morality.

The code of conduct and the spiritual values embodied in Vedānta seem to have anticipated the socio-economic problems to be faced by humanity. The profit motive, competition, and other similar attitudes have no place in Vedānta. Everyone should work disinterestedly for *lokasaṅgraha* — the welfare of the world — without attachment to or agitation over results. The duty of every man is determined by his *svabhāva* or inner disposition. The performance of one's own chosen work is better than the performance of the work of another. The *Gītā* lays down an exalted socialistic doctrine by ordaining that the proper performance of one's allotted work is an act of worship (XVIII. 45) and that it must be *Niṣkāma Karma. Niṣkāma Karma* is duty done for its own sake, not out of desire for, or attachment to, its results. It implies the necessity of acting from the imperative of duty, not from hedonistic or utilitarian considerations. Such *Niṣkāma Karma* is morality touched by the metaphysical knowledge that neither the roots of action nor its fruits pertain to the self. It does not counsel abandonment of all activities. What is recommended is *karma-phala-tyāga* (renunciation of the fruits of action) and not *karma-tyāga* (renunciation of action). *Karma-Yogins*

like Janaka have taught by precept and practice that real liberation lies in working selflessly for the welfare of others.

Vedānta lays down a discipline to be observed by our ignorance, rooted in ego and selfish desires and attachment. In the preliminary stages, one has to acquire four qualifications, viz.: (1) ability to discriminate between what is real and unreal; (2) renunciation; (3) cultivation of the virtues of serenity, self-control, detachment, forbearance, concentration, and faith, called the Six Treasures; and (4) longing for liberation. Truly disciplined living makes it possible for one to discover the Real and to regulate one's life accordingly.

The next stage of the discipline consists of (1) *śravaṇa,* "hearing," i.e., learning of sacred texts; (2) *manana,* reflection on their meaning; and (3) *nididhyāsana,* meditating on them. This graded *sādhanā* is insisted on to train the whole being of man, physical, moral, and intellectual, for the unitive realization of the Self.

The Law of Karma is another characteristic feature of Vedānta philosophy. It is a moral law corresponding to the physical law of causation. As a man sows, so he shall reap. Every thought, word, and act is weighed in the scales of eternal justice. The inequalities in one's life are due to himself and not to any outside agency. Everyone carries with him his past. The mental and moral tendencies that the soul acquires in any life work themselves out in the future. This process goes on through several lives till the soul attains *Mokṣa* or Liberation. The *Gītā* points out a way of escape from the realm of the Law of Karma and says:

> Whatever thou doest, whatever thou eatest, whatever thou offerest, whatever thou givest and whatever austerities thou mayest practise — do that as an offering to me. . . .
>
> Thou shalt be free from the bonds of works which bear good or evil fruits. With thy mind firmly set on the way of renunciation, thou shalt become free and come to me.

Vedānta is absolutely dedicated to freedom. The Veda declares: "That which exists is one; sages call it by various names." The *Gītā* proclaims: "Whosoever worships me in whatever form, ultimately reaches me." These doctrines provide perfect freedom in the pursuit of spiritual and religious faiths. Vedānta is free from dogmas of any kind. The identity of man with the Divine is not a dogma or a theory. It was an experienced truth; the sages have prescribed disciplines calculated to lead man from lesser freedom to greater freedom and ultimately to a realization for himself of the Absolute.

Having attained their ultimate goal, the Enlightened Ones no longer live for any objects of their own. They engage in active work for the

good of humanity and for fulfilling some cosmic purpose. They are majestic and mighty personages, serene and illumined. They set noble ideals of perfection and knowledge based on Vedānta for others to follow.

Vedānta has taken deep root in the soil of India. It is immanent in the greatness of Swami Vivekananda, Gandhiji, Shri-Aurobindo. Whatever courage, heroism, self-sacrifice, wisdom, were displayed by men and women in India were sustained by Vedānta.

K. E. PARTHASARATHY

Patience

Some place me on a monument,
in ignorance or deep disdain;
but only striving flesh can prove
how great the burden of my love
for courage, trust, and peace.
Of joy I have a fair increase,
though arrows rain upon my breast,
to blunt upon my shield.
I am not selfishly withdrawn,
but pit my strength against the tide
of anger, pride and discontent.

WILLIAM EWART WALKER

HERBERT BLUEN

The Poetry of Andrew Young

[Our old friend, Mr. Herbert Bluen, a thoughtful and lucid poet himself, writes appreciatively of a contemporary poet very different from the poets monopolizing attention among the sophisticated. Canon Andrew Young is a poet of nature — on occasion also of the preternatural — a realist who values beauty and wisdom.—ED.]

TODAY THE POET is less inclined to seek inspiration from nature than formerly, perhaps because he feels that nature no longer offers him sufficient scope for his originality and he prefers to write in terms reflecting the stirring times in which he lives, when science explores the universe and psychology the workings of the mind. Nevertheless, there are still a few poets such as Andrew Young who find nature a source of inspiration and whose work is strikingly original. Like W. H. Davies, his style is terse, simple, and melodious, but his poems are essentially sophisticated whereas those of Davies have a *naïveté* which is indeed part of their charm.

Born at Elgin, Scotland, in 1885, Andrew Young is Canon of Chichester Cathedral, and an HON. LL.D. of Edinburgh. He has published several volumes of verse and two books of botanical essays. His *Collected Poems,* superbly illustrated by Joan Hassall, first appeared in 1950 and included a short verse play, "Nicodemus." In 1952 appeared his long poem "Into Hades," a highly imaginative work wherein he envisages his funeral and contemplates as a spirit the nature of his own being and the meaning of existence. The same year he was awarded the Queen's Medal for poetry and in 1958 "Into Hades" was republished with its sequel "A Traveller in Time" under the title *Out of the World and Back.* These two poems show a complete change in the poet's style and contain many passages of remarkable beauty and insight. To quote the author in his Foreword, they were written "when the spring of short nature poems ran dry," and, like "Nicodemus," do not fit into the scope of the present article, which is concerned only with his nature poetry. This is best represented in the enlarged 1960 edition of his *Collected Poems.*

Andrew Young's imagery is remarkable for its vividness, often the result of a bold use of simile which startles us like a flash of lightning and gives a strange new significance to familiar aspects of nature. It all seems so effortless, yet we feel like sleepers who have suddenly awakened with a permanently enriched consciousness. Many of his themes seem to invite clichés; yet he skilfully avoids these, as for instance in "On the Cliff":

White birds, like fragments of the cliff,
Fly on the empty air . . . .

The subtle arrangement of simple words in "The Stars" has a magical effect:

Stars lay like yellow pollen
That from a flower has fallen;
And single stars I saw
Crossing themselves in awe;
Some stars in sudden fear
Fell like a falling tear.

Seemingly trivial incidents in nature often have dramatic significance for him. "The Spider," for instance, is inspired by his accidental destruction of a spider's web. As he observes the spider fleeing from the ruins of her snare she seems no longer just a predatory insect but the "Villain of her Greek theatre" stoically facing the arduous task of reconstructing her "geometric pattern of thin thread." This poem illustrates well Andrew Young's faculty for reducing the tragic and the comic events in nature to realistic proportions.

Rain has a curious fascination for him even when it causes him physical discomfort and he sees it both as a destroyer and creator of beauty, tarnishing some things, endowing others with a luminous quality which is sometimes, as in "The Rain," enhanced by a sombre background:

The rain bit yellow root
And shone on the blue flints
And dangled like a silver fruit
From blackened twigs and boughs . . .

In "The Ventriloquists" the setting is once more a rain-drenched wood, but now the picture is incomplete; for, although the wood is full of bird-song, the birds themselves are invisible amid the criss-crossing twigs "or sudden twists where branching tree interrupted branching tree." Yet this very incompleteness with its suggestion of mystery is the essence of the poem's tantalizing charm.

In "Spring Flowers," a wholly joyous poem with many felicitous touches, rain becomes the reviver and nourisher of earth's beauty:

When too we cannot choose,
But one foot and the other set
In celandine and violet,
Walking and gold and purple shoes . . . .

We seldom find in Andrew Young's poetry any reference to human beings and here again he differs from W. H. Davies, whose thoughts in

rustic solitude frequently return to the busy world of men and cities, whereas Andrew Young's preoccupation with nature is so intense as to suggest a sense of mystical communion with it. Nevertheless, he remains essentially a realist aware that danger and sudden death constantly overshadow the seemingly idyllic existence of bird and beast, and sometimes, as in "The Men," it is human beings who constitute the menace. In the solitude of a wood he sits and listens to each sound such as the stir of leaves or a finch cracking a seed. All seems so joyous and peaceful. Then suddenly, as he watches the flight of bluetits, he hears a new and ominous sound of men crashing through the wood and a dog yelping and whining:

> And knowing that it meant small good
> To some of us who owned that wood,
> Badger, stoat, rabbit, rook and jay
> And smoky dove that clattered away,
> Although no ill to me at least,
> I too crept off like any stealthy beast.

"The Farmer's Gun" gives us a stark picture of a wood full of dead rooks shot by the farmer because of their thieving habits. It is an ugly sight . . . bald brain pans, torn wings, uprooted quills, and other macabre relics of a massacre. There is nothing ugly in death, however, when it comes naturally to creatures who sense its approach instinctively:

> And hearing Death call "Come,
> Here is a bone or crumb,"
> Bury themselves before they die
> And leave no trace of foul mortality.

Some of Andrew Young's poems reveal a keen sense of the uncanny as in "Thistledown," "The Scarecrow," and "An Evening Walk," but these three poems differ considerably in atmosphere. In "Thistledown," the "ghosts of day" floating by on the wind are like delightful fantasies evoked by exotic music, but "The Scarecrow," being "a ghost but nothing like a soul," seems menacing as he strides across the cornfield. "An Evening Walk" describes a mystical experience in which the faces of passers-by, seen in the mellow light of sunset, seem like those of beatified saints. The vision is fleeting but nevertheless significant and inspiring:

> But shall I hold in cold misprision
> The calm and beauty of that vision
> Upturned a moment from the sorrow
> That makes to-day to-day, to-morrow to-morrow.

To read "Field Glasses" immediately after these three poems is like suddenly awakening from dreams to reality, yet the magic is still there.

a magic of a very different sort, creating an extraordinarily vivid impression of magnification in which trees suddenly put on ten years' growth, stones double their size, and birds are blissfully unaware that they are being observed:

> I lift a field itself
> As lightly as I might a shelf,
> And the rooks do not rage
> Caught for a moment in my crystal cage.

Andrew Young's poems are seldom ecstatic but most of them are imbued with a serenity which we share on reading them. One or two are perhaps a little too much alike but in a collection of so many nature poems this is almost inevitable. They may seem austere to the casual reader but this austerity really disguises a depth of feeling which we discover later. In a world where false values threaten to predominate and machines make ever greater encroachments, not only upon the peaceful and lovely retreats of nature but also upon our privacy, these poems are a balm to the jaded mind. Unlike the work of some modern poets which appeals only to a small intellectual clique, they will be enjoyed by a wide circle of readers who, bewildered by fashionable obscurities and affectations, have lost interest in poetry altogether. This is a pity, for whether or not it is true, as Shelley affirmed, that poets are the unacknowledged legislators of the world, the poet's voice, especially the nature poet's, was never more needed than today, for it is he who can rekindle in men's hearts a reverence for the eternal values and a love of those simple pleasures which are the best yet cost nothing. It would be lacking in critical insight to wish these poems longer than they are; for brevity is a feature of their charm and a result of meticulous craftsmanship which eschews all superfluity as in this vividly suggestive first line from "Hard Frost":

> Frost called to water "Halt!"

Andrew Young is a poet whose work we can read again and again with undiminished delight in its grace, freshness, and wisdom, an indication of its permanent value.

HERBERT BLUEN

New Books and Old

The Indian Spirit. By K. SATCHIDANAND MURTY. (Andhra University Press, Waltair. 296 pp. 1965. Rs. 10.00)

This is a very interesting and valuable addition to books on Indian philosophy and culture. Professor K. S. Murty has dealt in detail with India's attitude to work, wealth, philosophy, religion, social organization, ethics, and politics. He has drawn his materials mostly from classical sources such as the Vedas, the Upaniṣads, the Epics, the Purāṇas, and *Śāstras*. With his extensive and intensive knowledge of both Eastern and Western philosophies, he has effectively and convincingly dealt with the misconceptions of some Western thinkers and philosophers, and set matters in the right perspective.

Dr. Toynbee tells us that there are thirty-two types of civilization and that India's represents the oldest surviving. Unlike most of her contemporaries, we find, she has not only survived but also maintained and developed a continuity of civilization and culture. Her past and present is the symbol of soul power and *śānti* (spiritual serenity). Different races have met and fraternized on her soil. She has withstood innumerable shocks of time and change. Spirituality and renunciation represent her innermost spirit.

Sages like Valmiki and Vyasa, who were its nation-builders, have laid the foundations of Indian civilization on spiritual values such as truth, beauty, love, and righteousness. The core of their teachings is that the greatness of a nation is to be judged not by political hegemony or by material and scientific progress but by the ethical and spiritual standards attained.

The view that an Indian is fatalistic or pessimistic is not based on facts. Nature has been bounteous to him and this has enabled him to dwell on deeper problems of life and concentrate on religion and philosophy. He has been taught to minimize his wants instead of maximizing them and to dedicate himself to spirituality and service. The aim in life put before him is the removal of evil and suffering and the attainment of eternal happiness.

Indian philosophy is intensely practical and acts as a force and power in moulding the character and conduct of people and in mapping out their pattern of life. The different systems of Indian philosophy are not contradictory but complementary. They are based on three *pramāṇas* (sources of validity), viz., revelation, reason, and personal experience. Reason acts as a connecting link and avoids the perils of dogmatism and subjectivism and offers a synoptic view of experience as a whole.

Hinduism is not one religion but a religion of religions. It has within its fold not only the various schools of Vedānta, but also Śaivism, Vaiṣṇavism, Śāktism, etc. The essence of Hindu ethics is contained in the *Bhagavad-Gītā*, and is summed up in the ideals of *niṣkāma karma*, or duty for duty's sake, and *sarvabhūtahita*, or the welfare of all beings. *Dharma* pertains to worldly welfare as well as to means of salvation.

The conception of life as divided into four stages or *āśramas* is peculiarly Indian. It makes an attempt to combine materiality with spirituality, worldly success with spiritual excellence. *Dharma, Artha, Kāma,* and *Mokṣa* are the goods which Indian thought postulates. It is the broad-based acceptance of all the demands of life that has given India's religious and philosophic outlook its tremendous vitality.

By a clear and comprehensive exposition of the varied aspects of Indian life, such as those referred to above, Professor Murty has shown that India's history, her philosophy, her social, moral, and spiritual ideas, and her culture will ever have an immense value and importance not only for her people but also for all others.

K. E. PARTHASARATHY

The Way of the White Clouds: A Buddhist Pilgrim in Tibet. By LAMA ANAGARIKA GOVINDA (ANANGAVAJRA KHAMSUM WANGCHUK). (Hutchinson & Co. (Publishers) Ltd., London. xiii+305 pp. 1966. Illustrated. 50*s*.)

Few recent books on Buddhism are richer than this, fascinating alike on its spiritual, aesthetic, and narrative levels. The distinguished author, of German origin, and painter, philosopher and archaeologist as well as Tibetan hermit, presents a panorama of his experiences from his first visit to a Tibetan monastery in 1931 till the Chinese invasion. Even more than with Ceylon, where he had built a hermitage, is he allied in soul with the "land of the white clouds," though he transcends all differences of sect. A summary of such experience is all that is feasible in this review.

Outstanding is the account of the Guru Tomo Géshé Rimpoché and of his rebirth in a boy (pp. 120 ff.), while the *Guru-Chela* relation is also profoundly stressed. Another case of rebirth is described on pp. 141-6. Tibetan music (pp. 29-31), Mystery-plays (pp. 174-8), the Oracles of Nächung and Dungkar Gompa and the "Life Story of an Oracle-Priest" (pp. 179-91), "Trance Walking and Lung-Gom Training" (pp. 80-3), Lachen with its hermit abbot (who advised the author to meditate on "The Eighteen Kinds of Voidness," pp. 99-103) — such varied themes are the prelude to the author's yearning to see Tsaparang and Tholing in the ancient, deserted kingdom of Guge in Western Tibet. The portrayal of his pilgrimage — including a lengthy *exposé* of Mount Kailas (pp. 197 ff.) — provides perhaps the kernel of the book. Impervious to climate, with amazing patience he and his wife Li Gotamī succeeded in copying and preserving many valuable and scarcely known frescoes and other art-works in West Tibetan temples.

Several of his own drawings and paintings are included in the numerous illustrations, at once evocative and precise, like the diagrams of temples and cells which are also instructive. In words, too, he presents landscape perceptively:

> The roles of heaven and earth are reversed. While normally the sky appears lighter than the landscape, the sky here is dark and deep, while the landscape stands out against it in radiating colours, as if it were the source of light. Red and yellow rocks rise like flames against the dark blue velvet curtain of the sky. (p. 61).

Perceptive remarks on customs, people, and animals mingle with unusual descriptions like that of the Bön monastery (pp. 220-7) or the "Temple of the Great Maṇḍala" (pp. 254-60).

Two Appendices (on the Kings of Lhasa and of Guge) conclude this work, for which our thanks go out to the "lone and homeless pilgrim" ("*Anagarika*" means a "Homeless One"), who is also a valuable artist.

TERENCE WHITE GERVAIS

Paul Tillich's Doctrine of Man. By BERNARD MARTIN. (James Nisbet and Company Ltd., Welwyn, Herts. 221 pp. 1966. 17*s*. 6*d*.)

It may go a little too far to compare Tillich's *Systematic Theology,* as Dr. Martin does, with the writings of Augustine, Aquinas, Luther, Calvin and others, but there can be no doubt as to his stature among the leading Protestant theologians of our time. It is no small tribute that this learned and perceptive study of one aspect of the thought of a great Christian theologian should have been undertaken by a leading Jewish rabbi. The most enthusiastic disciple would not claim that Tillich is easy to understand and Dr. Martin does not make the mistake of attempting to produce a "Tillich without tears." Rather he has concentrated on one leading aspect of the whole theological system, the one, indeed, which is most closely related to the philosophical

thinking of our era and which concerns the issue of man's existence about which most of the leading questions are now being asked. Again, Dr. Martin realizes that no one aspect can be isolated either from the thinker or from the totality of his thought. Therefore he prefaces his work with one chapter on Tillich's life and career and another on his views on the nature of philosophy and of theology, the correlation of which accounts for the place held by Tillich in the interest and esteem of many outside the circle of Christian theologians. Martin sees the great merit of his subject in daring to attempt, as few do, to bridge the gap between scientific, philosophical, and theological anthropologies and so to construct an estimate of man including and doing justice to all the insights. A clear account of the famous bipartite perspective is followed by its application to the basic problem of man's rationality and the analysis of the fundamental structure of man's being. Here Martin, from outside the Christian orbit, wonders whether the key conception of "anxiety" may not be derived more from Christian preconception than from objective empirical evidence. So we come to Tillich's central conviction — man's estrangement from his true being. "Man as he exists is not what he essentially is and ought to be." It is at this point that the specific Christian contribution emerges. By what power can man's existential estrangement from his essential being be conquered? For Tillich the answer is to be found in the doctrine of Jesus as the Christ. He is final manifestation and bearer of the New Being. Man's old and estranged being can be healed by participation herein. Martin acknowledges that Tillich's account of Christ has meaning and that it avoids what he regards as the absurdities characteristic of traditional Christian thinking but he questions whether the claim that Jesus is *the* New Being may not be simply the existential commitment of a Christian theologian.

Apart from its value as a sympathetic yet critical account of Tillich's contribution to the understanding of man, this book has importance as showing that while men of many standpoints, traditions, and loyalties may be at one in regard to the estimate of our human predicament there is still wide variation as to the answer and the healing.

MARCUS WARD

The Nature of Substance. By RUDOLF HAUSCHKA. Translated from the German by MARY T. RICHARDS and MARJORIE SPOCK. (Vincent Stuart Ltd., London. ix+233 pp. Illustrated. 1966. 55*s*.)

This work evidences prodigious effort to assess primal causes behind material existence. Dr. Hauschka's intuitions arise like an earthquake under a vast crust of geological, chemical, and biological learning to portray a realm of noumena behind these phenomena. His intellect is like a lariat.

The Foreword asserts: "... an appropriate study of the nature of matter itself will overcome the materialistic view of Nature. ..." As there are catalytic states and non-molecular orders of etheric matter — in coadunition, but not necessarily in consubstantiality with physical states — his term "appropriate" is obscure. Occult Nature is an interiority.

Occultists endorse the scientific method; only in rare instances do they adopt its proofs. Mathematics — the tool of Science — rests upon our preconditioned human brain; its "1" (one) is an *acceptance* — certainly not ultimate proof. The occult position is as valid (individually) as a scientific one: the latter rests on the criterion of fallible human opinion at an "official" level. H. P. Blavatsky remarked: "... and *exact* Science is a fickle dame, as we all know by experience."

Several chapters on the inner signifi-

cance of metals fulfil an urgent need for information about substances near the surface of our planet — since crude "biological" forms exist *miles* underground! Occultism will never exist as an academic University subject. It is for the daring few — a grave quest during Kali Yuga in a world of *maya*.

The flowing text helps one to adumbrate the facts posed. The Spiral of Creation (p. 223) is noteworthy, yet its mention of "periodicity and cycles" includes no reference to the tetrahedron — the *basis* of all polarity and cycles. As a *spiral* in itself it is the *Adi* and *Anupadaka* of motion; and the gold dodecahedrons in pyrite (p. 197) are the geometrical occlusion of five such tetrahedra.

This work evidences much scientific labour and originality; its factual orbit is stimulating and uniquely informative.

GRAHAME W. BARRATT

The Genesis of Twentieth Century Philosophy: The Evolution of Thought from Copernicus to the Present. By HARRY PROSCH. (George Allen and Unwin Ltd., London. xi+418 pp. 1966. 50*s*.)

The author is professor of Philosophy at Skidmore College, U.S.A. His object is to give a somewhat popular account of the history of philosophy, including science in so far as it has affected philosophy, from Copernicus, so as to show how our contemporary schools of philosophy have arisen.

Incidentally he provides some useful diagrams of how the universe was thought of.

The book is indeed largely a breakaway from the conventional philosophical ones but the author is also largely entangled in the professionalism required for his job.

He treats only casually what has in fact been one of the greatest issues — whether there are innate ideas or none. It was Locke's teaching of the latter doctrine that produced the belief that all human beings are born equal. This merges in the larger issue of mind in the universe. If atoms are mindless, how have the astounding contraptions of, say, our bodies come into existence? Charles Sanders Peirce held that the universe as experienced is mental (as Berkeley did). Atoms seem to us to be mindless simply because they are so far away from us in evolution. Minds' actions producing vibrations to a degree of density perceptible by the senses produced matter. Professor Prosch, whilst in the course of his history referring to these things, has not seen that they are the central and fundamental issues.

In connection with Hume Dr. Prosch says the following:

> Until recently in this country white men consoled each other with the "observable" fact that "most" Negroes did not want equality. They were happy enough with the kindness and care given them by the white men — their recognized superiors. Did they not act grateful? Did they not smile and say "sir" and "thank you" — and stay in their places? Protest, when it came, was a great shock to the whites in many localities. Incredulously they said on all sides: "But our Negroes are *happy*."

He is unaware that we have animal slavery and pretend that the animals are happy.

R. F. RATTRAY

The Changeable and the Unchangeable in Religion. By JWALA PRASAD SINGHAL. (Woolner Indological Series, 9. Vishveshvaranand Vedic Research Institute, Hoshiarpur, Panjab. x+225 pp. 1965. Rs. 14.00)

In this volume, which is a thesis approved for the PH.D. Degree of the Agra University, the author has very ably and successfully tried to demonstrate

the changeable and the unchangeable elements in religion. He has taken great pains to show the different ways in which religious ideas have been manifested since times immemorial in different parts of the world.

The author dwells at length on the idea of religion and discusses intuition and spiritual bliss with copious quotations from well-known philosophers. He also discusses the idea of God and its various implications, and proves that religion stands on the philosophic concept of God, the Primal Substance, and that a real code of religious ethics, based upon this Reality, will include the permanent features of all religions. Rituals and customs may differ in different soils and climes, but the inner aspect of the ethical code remains permanent.

The author also treats the topic of cosmology, shows it to be a permanent factor of religion, and well connects it with science and mathematics, but ultimately leaves it to philosophy. Then he leads us to the need for morality; above all, the supreme need for truth and for control of one's emotions. A balanced mind, *Niṣkāma Karma* (disinterested action), right reason, equity, benevolence, asceticism or temperance — these produce perfect peace and carry us towards the goal of spiritual perfection.

The author concludes that moral principle is the unchanging element in religion. Religious rites and ceremonies are changeable. The ceremony is meant to strengthen the moral principle; if it strays, it must be scrapped, and spirituality and morality revived. That is the author's main theme.

The Index is very helpful and adds to the value of the treatise.

S. K. JHAVERI

Seven Seven 7:7: Poems and Photographs by DAISY ALDAN and STELLA SNEAD. (Folder Editions, New York. 1966. $1.95)

Seven photographs give visual suggestions towards the understanding of Daisy Aldan's poems: this is yet another novel way of introducing modern poetry. Mercifully this is no bizarre experiment, but a helpful and graceful act of collaboration. In the opening poem Daisy Aldan sees patterns of trees in the wide range of God's creation — everywhere

> we read this controlled asymmetrical
> tree script, which must be one of God's
> favourites

From this general pattern, we move to a particular shape in the second poem. From an arresting photograph of palm leaves we turn to Miss Aldan's descriptive poem: Do not godliness and the craze of modernity swirl into the "message revealed which the shadows of leaves are tapping?" There are also poems on the sphinx, the Pyramids, and New York. "You Radiance" and "Christmas" are paeans of praise to light. The former has a Vedic touch of aspiration like

> Lead my
> resurrected INsight toward that mercurial
> Sun-abyss where Archangels are holding
> council.

"Christmas" is a more complex lyric on the concept of light and darkness:

> Moving in the light of myself,
> I divined the double-circled oracle of my
> middle years . . .
> I have learned the secret of endurance
> from the tensile birds;
> and that the light of myself flashes a
> path on the dark road;
> and I am glad I can still ask a question
> and find an answer . . .

Stella Snead prefaces this poem with a photograph of a blob of brightness (moon?) nearly encased in a twin circle of light. This visual representation of light is the starting point of Miss Aldan's lyric—

> the Moon made a double circle around
> itself, and one a Rainbow,

and small clouds
gave luminous forms to its rays.

A slim volume, yes, but it embodies the fruitful co-existence of a visual art like photography and the subjective art of poetry.

PREMA NANDAKUMAR

The Flight from Woman. By KARL STERN. (George Allen and Unwin Ltd., London. 310 pp. 1965. 30*s.*)

It is impossible to do justice to this deeply searching and highly important book in a brief notice. Professor Stern has written much more than a psychological treatise, and much more than a *critique* in psychological terms of certain aspects of the contemporary human condition, notably its dependence upon that scientific and technological knowledge which can be called "scientism," and its consequent neglect of *sophia,* or the intuitive understanding which Shelley called "intellectual beauty" and Blake "the poetic vision."

Roughly speaking, Dr. Stern equates "the one-sidedly rational and technical" with the masculine, and sees contemporary man's seduction by it as raising "the ghastly spectre of a world impoverished of womanly values." Hence the "flight from woman" which is, in a phrase, the contemporary sickness, and which Dr. Stern characterizes elsewhere in his book as "the naive and dangerous belief in an absolute manageability" of the world we live in, "the optimistic belief in the solubility of all problems," to the detriment of the *mysterium tremendum,* and "the sense of organization taking precedence over the sense of organism," or the unpredictability of man and his world.

Perhaps there is nothing essentially new in what Dr. Stern has to say; men of visionary intelligence like his own have for some time seen the contemporary *malaise* in similar psychological or sociological terms, while the attempt to rediscover respect for nature, for Mother Earth, and to expose the disrespect for it inherent in scientism as another "flight from woman," begins to be more widely understood. What is new in Dr. Stern's book is his approach, particularly his steady-eyed view of the origins of that *malaise* in certain writers, notably Descartes (his chapter on whom is perhaps the most brilliantly illuminating), Schopenhauer, Sartre, Ibsen (or Hedda Gabler as prime example of "the phallic woman" of our day), Tolstoy, Kierkegaard and Goethe. Much has been written about all these "seminal" authors, but little of it shows Dr. Stern's degree of understanding, which he draws both from their biographies (with no trace of facile "psychologism," however) as well as from their works. These works have influenced all of us more or less directly, but it is necessary to read Dr. Stern on them in order to understand in what ways, and in what dangerous ways sometimes, they have done so, and to what extent they have brought us to our present state of a people perishing for lack of vision. This remarkable book, the work of a man of profound insight, compassion, and humour, should be read by any contemporary person who wishes to understand himself, his society, and the ideological history of the modern West.

R. H. WARD

Women's International League for Peace and Freedom: 1915-1965, A Record of Fifty Years' Work. By GERTRUDE BUSSEY and MARGARET TIMS. (George Allen and Unwin Ltd., London. 255 pp. Illustrated. 1965. 40*s.*)

The Women's International League for Peace and Freedom (WILPF) came into existence in 1915, right in the middle of the First World War — cutting

across enemy divisions. Difficult though this feat was, it was also logical: for never is the need for peace more overwhelmingly felt than in time of war.

As part of the history of international events during these fifty years, the special merit of this book seems to me the clarity with which it brings out the change in the climate of opinion between those who worked for peace in the twenties and thirties and those who are doing so today. If in the harsher light of world affairs today there seems something a trifle unreal about the protracted Disarmament Conferences that took up so much of the time of the League of Nations, this serves only to remind us forcibly that the First World War was an idealistic one — something which the Second could never profess to be. And the peace which followed it was also an idealistic one, attributing more goodness to individual states, and more responsibility to the League of Nations, than was ever actually there.

Perhaps the most delicate task that faced the WILPF, particularly during the Second World War, was steering its way through the extremes of pacifism and the more moderate course of an organization whose fundamental purpose was always that of making war impossible. They rightly recognized, and insisted, that their main task was to find an *acceptable alternative* to war, and blamed themselves in a sense — as Emily Balch did more specifically — for not having presented such an alternative before the disaster of 1939. But they also had the wisdom to face the facts, and proved their value as a practical organization, by "compromising their principles" as it must have seemed to some, and admitting the desirability of an international Peacekeeping Force in 1957.

The greatest achievement of the WILPF, however, is that, a miniature League of Nations in itself, it has managed throughout its history to achieve a remarkable consensus amongst its various National Sections. Only once, when Hitler marched into the Rhineland in March 1936, was there really serious disagreement, and threats of resignation — threats which were surmounted by the appointment of a third co-chairman and the insistence on unanimity amongst all three where full consultation was not possible. But the fact that lovers of peace of so many different nations were able so often to criticize their own governments and rise above narrow nationalistic feelings is the central light of hope that this organization has engendered.

KAMILA TYABJI

The Pacifist Conscience. Edited by PETER MAYER. (Rupert Hart-Davis Ltd,. London. 447 pp. 1966. 42*s*.)

Pacifism, though latent in much of past history, has only latterly emerged as an organized force to be reckoned with in human affairs. In the last one hundred years a great deal has been said and done in its name. It is therefore to be expected that sufficient material should now have accumulated to provide the basis of a substantial anthology of its more memorable words and deeds. Such an anthology has now appeared, and Mr. Peter Mayer is to be congratulated on his achievement.

It is useful to have such classics as Thoreau's essay on "Civil Disobedience," George Fox's "Letter to Oliver Cromwell," or Emerson's essay on "War" in one volume, but equally so to put alongside them such modern testaments as Camus' "Neither Victims nor Executioners" or Simone Weil's "The Iliad, A Poem of Force."

In this principally American publication it is perhaps inevitable that the majority of extracts are from American sources, and this tends to give it a less than universal appeal, though to have widened its scope might have blurred its impact; and impact it certainly has. Indeed it could well be asked whether Mr. Mayer has not attempted too much

as it is. The pieces from the *Tao Te Ching* and the *Dhammapada* in the historical section contrast quaintly with the highly practical and contemporary techniques of the "Freedom Rides" in U.S.A., or the account of the trial of Danilo Dolci in Italy.

We wonder at some significant omissions: Germany, for instance, with pacifists such as Niemoller; or Japan; or Africa, with such men as Nobel-Prize-winner Albert Luthuli. Mahatma Gandhi is included with two rather inadequate contributions, but nothing else from India.

The Editor has avoided the usual pitfalls of so much pacifist writing — a theoretical purism on the one hand, and commonplace (and not very helpful) denunciations of war and violence on the other. This is generally a powerful anthology, which should really help in facing squarely the problems that pacifism takes issue on.

VIVIAN WORTHINGTON

The Carthaginian Peace or The Economic Consequences of Mr. Keynes. By ETIENNE MANTOUX. With an Introduction by ROBERT G. COLODNY. (University of Pittsburgh Press, Pa., U.S.A. 236 pp. 1965. $2.25)

This book, appropriately titled, and written in 1944, as the Second World War was dragging to its weary close, looks back on the sequel to Mr. (later Lord) Keynes's more famous work entitled *The Economic Consequences of the Peace,* in which that well-known economist tore to shreds the terms of the Treaty of Versailles, which ended the First World War, and the motives and actions of the statesmen who formulated it. Representatives of the Allied nations who framed the treaty were little concerned, according to Lord Keynes, with the establishment of a just territorial order or with the economic consequences that would follow from the vindictive terms it imposed on defeated Germany. His thesis was that the more serious problems created by Germany's defeat were not political or territorial but financial and economic, and that the perils of the future lay not in frontiers or sovereignties but "in food, coal and transport."

It would seem in retrospect that Nazi Germany took its cue from Lord Keynes's thesis; but in any event the German rulers under Hitler's leadership successfully exploited the so-called injustices of the Versailles Treaty to justify their militarist adventures and to gobble up one small neighbouring state after another on the plea of recovering Sudeten German territory for the Fatherland, ultimately plunging the whole of Europe into the maelstrom of the Second World War. And what did the Allies, who dictated the Peace, do? Nothing much except either look on indifferently at Hitler's mad adventures or positively appease him. While, as M. Mantoux says, most of the threatened evil consequences of the Versailles Treaty did not materialize, what materialized was the pusillanimous policy of yielding to German militarism.

Has Europe learnt any lesson from the gruesome experiences of the Second World War? Unfortunately M. Mantoux, who was a victim of the armageddon and lost his life in action, could not live to see if it had; and we find him, therefore, writing: "there is before us the very real prospect that Hitlerism, even though it lost the war in arms, might still stand a chance of winning the spirit." He asked: "Will justice prevail over expediency, reason over prejudice, reality over illusion, will over destiny" in the ordering of world affairs? M. Mantoux was concerned in this book with discovering an answer which would disprove the thesis of the "prophet," as he calls Lord Keynes while controverting every aspect of his argument with force and conviction. Indeed an answer has to some extent been found by the succeeding generation in its attempt "to learn from the

past, reacting to the present and preparing for the future" — the lesson being that there should be effective guarantees against encroachment by one nation on the territory of another, internationally recognized and demarcated, and an organization which could prevent wars and maintain peace against the ambitions of dictators or of nations pushed forward by dictatorial ambitions. Well, we have such an organization, the United Nations, though its functioning may not always be satisfactory or effective.

C. V. H. RAO

The History of World Religions. By KATHERINE SAVAGE. Maps by RICHARD NATKIEL. (The Bodley Head, London. 208 pp. Illustrated. 1966. 21*s*.)

Katherine Savage is noted for her well-written and very valuable books for young people, especially a particularly useful work on the United Nations. In this, her most recent book, she turns her attention to the spiritual and religious movements which have shaped the destinies of mankind since earliest times. In a work which is compact yet surprisingly comprehensive, she sets out in simple and straightforward style the basic historical facts about the world's major religious systems, ably setting their main tenets and belief-systems within the historical narrative.

The author does not presume to sit in judgement on one religion as opposed to another — "Each religion possesses individual merit, each is convinced of the truth of its own doctrines, and I have not presumed to name any one nobler than the rest" — but certainly does not gloss over the grimmer aspects of religious conflict. The persecutions of the Jews in medieval Europe, the Reformation conflicts, the Spanish Catholic destruction of the Aztec and Inca civilizations, have their place along with the lives of Buddha, Jesus, and Mohammed. The author's principle cannot but be admired: "Religious tolerance is a fine quality if it comes from knowledge and understanding; but it has no value if it arises from ignorance and indifference."

From the earliest forms of primitive nature worship and the polytheistic systems of ancient Egypt and classical Greece, through Judaism, Christianity, and Islam, and with equal consideration given to Hinduism, Buddhism, Confucianism, and Islam, the author maintains her well-balanced treatment, and her commendable impartiality of approach. One hopes that *World Religions* will have a place in many a school library and on many a young student's bookshelf.

BRIAN G. COOPER

Origin and Development of Dattātreya Worship in India. By HARIPRASAD SHIVPRASAD JOSHI. (Maharaja Sayajirao University of Baroda. xxiv+223 pp. 1965. Rs. 12.50)

This book, concerned with the origin and development of the worship of *Dattātreya,* is divided into two parts: the first discusses, in five chapters, the antiquity of the conception of the Trinity (*trimūrti*) and that of Dattātreya, which is related to it; the twenty chapters of the second discuss the "activities of the promulgators of the School, the relation of different Sects, both internal and external, and the synthetic outlook behind all the things connected with the god."

Now, no reference whatever to Dattātreya is available either in the *Ṛgveda* or in the early Upaniṣads. It is only the Epics and *Purāṇas* that abound in stories about his origin. He is always accepted as a son of the Ṛṣi Atri by his devoted wife Anasūyā. The Haihaya King Kārtavīryārjuna seems to have

obtained a golden chariot through his favour. Dattātreya is intimately connected with all the three kinds of *Śākta Āgama*: *Tantra, Yāmala,* and *Ḍāmara.* In sculpture this deity symbolizes the idea of the Trinity, which is at least as ancient as the *Maitri Upaniṣad* (IV. 5). Three-headed icons of Dattātreya, representing Brahmā, Viṣṇu, and Śiva in one, are available from the tenth century onwards. But the cult seems to have become very popular only "after the rise of Śrīpādavallabha and Nṛsiṁha Sarasvatī whose period starts after 1300 A.D." Among the sacred shrines of this cult may be mentioned those at Girnār, Māhūrgaḍh, Narsobāci Vāḍī, Audumbar, and Gāṇagāpur. The book is highly informative on almost all these points. It will be particularly welcome to the devotees and protagonists of the School, who abound in Mahārāṣṭra, Karṇāṭak, and Gujarāt. To the student of Hindu religion it will be attractive as an account of an extension of the old Indian ideal of the Triune God wherein there is absolutely no room either for religious rivalry or for sectarian fanaticism.

H. G. NARAHARI

Tree Symbol Worship in India: A New Survey of a Pattern of Folk-religion. Edited, and with an Introduction, by SANKAR SEN GUPTA. (Indian Publications, Calcutta. 170 pp. 1965. Rs. 20.00; $7.25)

According to the Santal theory of creation, Thakur Jiu first planted *Andropogon muricatus* plants on the foam floating on water ("In the beginning there was only water and underneath the waters soil") and the *Hans-hansil* birds (the first parents of Man) were made to perch thereon to lay eggs. This was followed by the creation of grass, *Adina cordifolia, Shorea robusta,* and other trees.

Trees and plants are thus coeval with creation and symbolical of life itself, and no wonder in primitive human thought trees, gods, and all mystical forces have been wrapped up in the closest association and harmony.

This volume is an interesting collection of articles on the symbol of the tree, and its use in human rituals and worship, from the pens of eminent botanists, scholars of folklore, anthropologists, archaeologists, and sociologists, dealing with the varied facets of the central theme.

Some of the contributors to the selection have outlined the general features and rituals connected with tree-worship, while others have dealt with the theoretical background or tried to arrive at objective findings, and the result is a volume full of a wealth of ideas and scientific contributions to the knowledge of human society and thought in this planet of ours.

The reviewer's scope prevents details, but along with the sacred Banyan tree associated with Vishnu and called the Tree of Knowledge and the Tree of Life (Preface by Smt. Sophia Wadia), we remember how the human bride and bridegroom of the pre-Dravidian Kharias circumambulate fruit-trees as a magical ceremony, the object being to "induct into the tree the propitious *mana* or power associated by the Kharia with the bridegroom and the bride ("The Kharias," by Sarat Chandra Roy and R. C. Roy, p. 384).

In conclusion, we commend *Tree Symbol Worship in India,* a novel survey of folk-religion, offering as it does a distinct contribution to the history of Indian folklore studies. We should add that the list of Selected Books that may be consulted in connection with the volume (p. xxvi), the Appendices, including a Glossary of Botanical Names, and the Index are valuable additions.

CHARULAL MUKHERJEA

Correspondence

A Letter from East Germany

DURING May 1966 I participated in an educational delegation from Coventry, Britain, to its "twinned" city of Dresden in East Germany (German Democratic Republic). As I had visited East Germany privately three years before, I was able to make comparisons and note the country's progress, as well as learn anew. Much of the time our delegation spent visiting educational institutions: we saw the whole spectrum of schools from kindergartens to secondary schools, visited the Technical University, discussed things with professors at the College of Art and the Pedagogic Institute, and watched demonstrations at the renowned Palucca Ballet School. The rest of the time was occupied with civic functions, which afforded opportunity for political discussions, and with visits to cultural and other centres. In spite of a considerable official schedule, we found time to wander at will in the city of Dresden, to talk to people in the streets, to visit friends in their homes. At no time was any obstacle placed in the way of our freedom of movement: I visited churches and attended worship; one of the party went to a dynamite factory and addressed the workers in their canteen! Our visit was widely reported in the press and we were given two broadcasts on East German radio: on these occasions and at public functions, we aired quite freely our comments and criticisms of their educational and social systems. Our visit was non-political, but we discussed political questions as necessary without hindrance.

My first general impression was that East Germany had made dramatic economic progress in the years 1963–6. The range of consumer goods in the shops, the quality of clothes, the numerous cars in the streets of Dresden and Leipzig (though much fewer in the country as a whole), the ubiquitous prefabricated blocks of flats being swung into position, and the obviously considerable sums of money available for art and culture of all kinds, were ready evidence of this. Internationally accepted statistics bear this out. East Germany now takes fifth place in Europe for gross industrial production, ranking behind the Soviet Union, West Germany, Britain, and France. This makes East Germany the world's seventh industrial state — a startling and little-known fact. Cameras, automated machinery, and heavy electrical goods come from Dresden's factories; East Germany exports electronic and engineering goods throughout Eastern Europe and Afro-Asia; I understand its trade agreements include one with India.

The educational system is a comprehensive one, the emphasis being on social integration rather than competition. Very extensive kindergarten provision is available for children from three to six years: but I was not happy that mothers with children so young should be encouraged to work in the factories by day, even though the labour shortage makes their employment well-nigh essential. In junior and secondary schools, members of our delegation observed or helped to conduct classes at all levels. Class-teaching methods in East Germany seemed very formal, compared with those currently used in Britain. Small-group techniques and pupils' individual project work appeared underdeveloped. However, I found very commendable the schools' emphasis on good conduct and inculcating a sense of social responsibility, especially towards the aged and infirm, of which I saw much evidence. This individual sense of responsibility for the community is also taught in the youth movements: the children's "Young Pioneers" and the

teenagers' "Free German Youth." These organizations provide sporting and holiday facilities, run "Children's Houses" and educational visits, and engage in political teaching and discussion within the Marxist framework. The political teaching does not play an important part among the younger age-groups, and non-Marxist parents, such as Christian clergy, willingly allow their children to belong, so that they may derive the sporting and other benefits. Membership of the youth movements is voluntary.

A noticeable feature of higher education in East Germany is the large number of non-German students, particularly many from Africa and Asia, attending the universities, colleges, and technical institutes: I met Africans at the Dresden Commercial College and students from Asia and the Middle East at the Dresden Technical University.

Religion in East Germany occupies an almost unique position within the Communist world. Whereas in other East European states the dominant Churches have been the Roman Catholic and the Orthodox, normally in the pre-1945 period associated with extremely conservative political régimes and characterized by much traditional ritual (the Communists would say "peasant superstition"), in East Germany alone the majority of the populace are traditionally Protestant. The Lutheran Church in East Germany had not, formerly, been associated with Nazi politics, and many Protestants died in concentration camps; so after the War there has been no "political" conflict between Church and State such as has occurred between the Polish Catholic hierarchy and Gomulka's Communist government. Undoubtedly tensions exist between Church and State in East Germany — for instance, over whether the State's "youth dedication" ceremonies compromise young people who have been confirmed by the Church.

Yet, for the most part, a *modus vivendi* has been reached. Religious freedom is written into the official constitution of the German Democratic Republic. A highly significant expression of this is the law allowing religious pacifists to undertake noncombatant duties in construction units, instead of training in arms. (Britain has full provision for conscientious objection, but several other Western states do not.) In East Germany, as in West Germany, the clergy are paid by the State, which also contributes to the cost of restoring or building churches and synagogues. East German Radio broadcasts worship every Sunday morning. Famous church choirs, as at Magdeburg Cathedral and the Kreuzkirche in Dresden, are trained at the State's expense. I had a long conversation with the director of the Kreuzkirche Choir, whose performance of Bach works I attended in the company of a thousand people. He assured me that, though a Marxist himself, and not a Christian believer, he was able to appreciate and teach the Church's music "as a great contribution to man's musical heritage."

I also met a pastor of the Reformed Church who is a member of the provincial parliament and cultural commission; more than fifty clergy hold such positions, and some but not all of them belong to the Christian Democratic Union, the political group representative of Christians (some prefer to be Independents).

Diplomatically, East Germany is not recognized by most countries. Yet it cannot be ignored. It is certainly a fascinating country to visit, and if one goes in search of mutual understanding across the barriers of political ideology one is certainly received in that same spirit.

BRIAN G. COOPER

Ends and Sayings

"... ends of verse
And sayings of philosophers."
—SAMUEL BUTLER: *Hudibras*

One of the arguments pushed forward in favour of wholesale contraceptive campaigns is that food production cannot be increased sufficiently to meet the rapidly expanding human needs, due to the "population explosion." Yet with right methods of cultivation, together with a search for further sources of nutrition, and the elimination of waste in distribution and storage, this argument falls to the ground.

What can be done to make deserts fertile is described in the London *Science Journal* (June 1966). Professor Michael Evenari and a team from the Hebrew University of Jerusalem have re-activated the waterless regions of the Negev Desert to produce good crops of various vegetables, wheat, barley, and a variety of fruits. Professor Evenari estimates that 2,400 acres in the Negev Desert could be cultivated in this way. How is it done? By using the techniques of the ancient Nabatean agriculture, dating back some two or three thousand years. In this "run-off" farming, the 2.3 cm. annual rainfall from a large area — mainly the water of a few winter flash floods — is pumped through conduits into a valley, separated out into terraces bounded by stone walls. Professor Evenari claims that, in many ways, run-off farming is more productive than rainfall farming, since the moisture is stored without waste, in the root zone. This irrigated region often produces as good, if not better, results than the cultivated, but non-irrigated, subtropical Mediterranean areas. For all our boasted progress in civilization, we have obviously much to learn, in humility, from the past.

Another simple technique that offers immense potentialities for overcoming fresh-water shortage is also mentioned in the same issue of *Science Journal*. There will be completed, before the end of the year, the largest water-purification plant using the principle of reverse osmosis. Built for the U.S. Federal Government, by the Aerojet-General Corporation of Azusa, California, it will produce 50,000 gallons a day. It is reckoned that, in the future, one million gallons a day will be possible. Since the desalination process can be done at room temperature, without expensive thermal equipment, it is one of the cheapest yet invented. The cost will be 30-60 cents per thousand gallons against $1.00 for the equivalent quantity with other techniques. Polluted or saline water is put under pressure in a tank, thus forcing the water molecules through a special membrane — dense and tough one side, loose and porous the other — through which they emerge as pure water. The way in which this membrane works is not fully grasped yet, but this reverse osmosis is the opposite of the natural process that occurs in the cells of living plants and animals.

Here nature seems to point the way.

In the annual report of the National Anti-Vivisection Society of Britain, the President, Viscountess Bertie of Thame, indicated little hope of the total abolition of vivisection and animal experimentation in the near future.

> ... not only are animals used in medical research projects, but also in space programmes, in the testing of cosmetics, in investigations concerned with horticulture and agriculture — and so the list goes on.

The Society is not relaxing its efforts, but is adjusting them to present possibilities.

What is in the realm of possibility . . . is the accomplishment of a reversal of the present increase in the number of animals used.

During 1965 the Society has been largely devoting itself to this task. The two main methods by which they plan to achieve this decrease are (1) the Lawson Tait Memorial Trust, which was established to encourage alternative methods to experiments on living animals; and (2) the provision of computers, and such like, to avoid the many unnecessary, duplicated experiments.

Another group, the Promoters of Animal Welfare, are urging the establishment of a special fund, backed by government grants as well as by private donations, to introduce existing alternatives for animals in research, and to develop further techniques in these directions. They have brought out a small leaflet, *Is the Laboratory Animal Obsolete?,* listing alternatives to experiments on living animals. These include: *computers* — the Rand Corporation of Santa Monica, California, claim that "complex biochemical experiments can be performed without animals, patients or laboratory analyses"; *tissue culture methods* — Dr. S. T. Agyun (Turkey) claims that these yield better, cheaper, and more accurate results than animal experimentation; other alternatives, such as *unicellular organisms* — Protozoa, Euglena, Ochromonas are being used; *sea urchin eggs*; *water mould*; *human diploid cells*; and finally *films* — "Three-dimensional films of operations on humans, conducted by experts, may be used instead of demonstrations on live animals."

Against this moderately hopeful prospect one can sadly put an item in *The Guardian* (17 June 1966) headed "Rats suffer — but 'no reason for banning pill.' " This refers to the liver damage, sometimes severe, suffered by rats who have been fed heavy doses of oral contraceptives for half their lifetime. The groups of rats were fed anything from 6-15 times the human dose (proportionately) up to 100-300 times the human dose. Others, "given up to 1,000 times the human dose . . . had trouble consuming so much." "The liver of the rat, however, is notoriously liable to the reaction already noted" and the liver changes were not considered sufficient to oblige the Committee on Safety of Drugs "to deny the public the benefit [?] of these drugs on the present evidence." A small monkey with a short lifespan is suggested as the next likely subject for the tests.

Support for the campaign for alternatives by the Promoters of Animal Welfare is undoubtedly urgently needed.

How much economic man is at war with nature is shown by E. L. Grant Watson in *The Guardian*'s regular feature "A Country Diary" (6 May 1966) — at the time of the Nature Week celebration in Britain. He points out the terrible scarcity of insects in the country. These, the natural food for birds, have not survived the poisons of chemical agriculture, as the so-called pests have done.

Biting gnats, mosquitoes, biting flies, aphis of many kinds survive, these things inimical to mankind, definitely appear to have some affinity with the chemicals that have been scattered so lavishly.

They survive, as do the "salesmen of potent poisons," the "directors of the great chemical companies," the Minister of Agriculture, but — sour comment on Nature Week — "every surviving wild bird is infected with traces of the death-dealing DDT."

After describing (17 June 1966) how the lovely flowering grasses and wayside plants by his home have been destroyed by the county council's weed-killer lorry, he makes his diagnosis of this neurotic desire for destruction:

The aims of *economic man* spring from the pre-adolescent phase that finds satisfaction in aggression: something to be killed, man or

bird, or at one fell swoop, a thousand species of insects, or gay wayside weeds.

And it is men thus "arrested in development" who have been given these immense powers of destruction, of spraying chemical poisons that contaminate fields, woods, and waters, upsetting the delicate all-embracing balance of nature, producing "death-in-life."

What the great world wants is the impulse to pause and *look,* and to cultivate more self-knowledge, more humility, humanity, and a loving eye for beast and bird and grass and weed and — for man.

These are wise words to remember — and to act upon.

The American playwright Arthur Miller opened the xxxivth International P.E.N Congress in New York on Monday, 13 June 1966. The P.E.N. is a world association of poets, playwrights, editors, essayists, and novelists. Nearly four hundred delegates from fifty-six nations joined two hundred leading American writers for discussion about "The Writer As Independent Spirit."

In his inaugural address Mr. Miller urged a new look at the cultural developments in Asia, Africa, and Latin America.

Madame Sophia Wadia delivered a message to the Congress on behalf of President Radhakrishnan. She urged the writers "to have the courage of our convictions and voice those convictions," without failing to give due consideration to other points of view.

Mr. Miller brought to the notice of the Congress that many large segments of the creative world were unknown territory.

The revolutionary experience of Asia and Africa, the rich literatures of Latin America must be made the patrimony of every cultured man [he declared]. . . . At long last the work of the intellectual has become important, and that is why so many people work so hard to regulate it.

He referred to the censorship in one form or another that exists in every country. One mission of the P.E.N. is to defend imprisoned writers or those discriminated against. "The nurturing of culture" is important, irrespective of isms and ideologies. He expressed the hope that in future the P.E.N. would bring to light those "whose names we need to hear and who need the stimulus of facing their audiences."

The xxxivth International P.E.N. Congress rededicated itself to freedom of expression.

During the nineteen-fifties the feeling against H. G. Wells as a historian was at its height. The writings of the man of whom Anatole France had spoken as "the greatest intellectual force in the English-speaking world" were considered worthless. In *Humanist* of May 1966 Brian Thomas writes on "H. G. Wells — Historian," and the now perceptible beginnings of a recognition, and, even more, the unacknowledged influence, of Wells. The feeling has swung in the opposite direction.

The Outline of History was popular during the twenties. Its attack on nationalism found response from a generation that considered nationalism mainly responsible for the First World War. But the work made no appeal to teachers and politicians, whose attitudes, precisely, it was intended to reform. Typical of the reaction the book caused among them was the comment: "Mr. Wells has written more history than he has read." Other comments were in a similar vein.

But now the historians and educationists have tended to accept the Wellsian direction and methods in the writing of history, and many of his judgements stand vindicated.

What is it that distinguished Wells from other historians? The distinction lay in stress and perspective in world history. In both the *Outline* and the *Short History* he is careful to give the right

place to the Christian era. He places it, not a few chapters from the beginning but in the middle of each book. He thus revises the conventional order of eras in history books to conform strictly to the actual order of events. He likewise shifts the centre of world civilization during the Middle Ages to Asia. He takes a liberal Protestant view of Christ, whose real message, according to Wells, had been "theologized out of harm's way."

A second important contribution is Wells's view of the historian's attitude to his subject-matter. A historian cannot remain detached from the events he describes; he has "to stand to the questions a politician can evade."

Europe is no longer the centre of world history. The UNESCO history of mankind, even though incomplete, vindicates all that Wells stood for in history.

Many of his judgements have been confirmed. Both Gladstone and Napoleon I have been reduced to the Wellsian proportions. Wells's poor opinion of Julius Caesar was confirmed by John Buchan, once a great admirer of Caesar, in his reversal of his judgement in the introduction to his later *Augustus*.

The impact of Wellsian direction has been felt even by the Department of Education and Science in Britain and they have issued directives to the schools as to imparting historical information which are parallel to what Wells advocated.

Wells boldly recognized the urgent need of reconditioning the teachers of history. He was in fact ruthless in his attack both on traditional classroom textbooks of the "Our Island Story" type and on teachers:

> It is stipulated in most leases that we should paint our houses outside every three years and inside every seven years, but nobody ever thinks of doing up a school teacher. There are teachers at work in this country who haven't been painted inside for fifty years.

Mr. Brian Thomas observes: "There are few of us in the profession who can still feel confortable after reading that."

ALL that is in tune with thee, O Universe, is in tune with me! Nothing that is in due time for thee is too early or too late for me! All that thy seasons bring, O Nature, is fruit for me! All things come from thee, live in thee, go back to thee. A poet has said *Dear City of Cecrops!* Wilt thou not say *O dear City of God!*?

—MARCUS AURELIUS